THE UNITARIAN ADVANCE

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

"Speak unto this people that they go forward"

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The Unitarian Advance

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VOLUME I (NEW SERIES) DECEMBER, 1910 NUMBER 4

FROM the start every issue of THE UNITARIAN ADVANCE has been completed and ready for delivery the first day of the month. Last month our subscribers failed, nevertheless, to receive their magazine until a week or more had elapsed. The fault was not the printer's, or the publisher's, or the postman's. It was the result of that crudest malfeasance of civilization called a Strike. Certain employers and certain employees could not agree on the manner of carrying on the express business in a great city, and so the great city suffered enormous inconvenience and will ultimately have to pay the enormous costs of this outbreak of industrial warfare;—and a modest but not negligible number of people, the continent over, had to wait ten days before the most progressive religious magazine in the world could catch up with them.

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WHEREAT we are moved to meditation. Why a Strike in the twentieth century of Christian progress? Of course the immediate answer is plain. Because two different kinds of human souls cannot bring their different points of view to a common focus. Each has a Principle At Stake, to which it would force the other to conform after the strenuous method of argument congenial to itself. One kind of human souls is insistent on the principle of "the right of private contract"—the safe-guarding to the honest workingman of his privilege to work as many hours in the day as he pleases, and for as small a wage as he individually chooses—when the alternative is starvation. Any impairment of the individual's right to make his own terms of employment in an open market is a woeful sin, and the attempt of some workmen with other ideas to conspire with one-another in a "Labor Trust"—why not call things by their right names?—to prevent some other men who want to work more hours and for smaller pay than themselves from doing so, should be thwarted by every lawful means. Therefore the honorable obstinacy of the men of principle who employ labor.

———o———

THE other sort of human souls have too their Principle At Stake. It is the right of the workingman to get as large a wage and as reasonable a condition of time-service as shall be conducive to self-respecting support, the right to do his part toward lessening the dramatic contrasts of the conditions of life which exist between the people who labor with their hands and the people who can hire the people who labor with their hands: finally, the right to make one's principle not an Abstract Ideal, but a practical achievement, by the method most effectual in all modern human achievement, the method of organization. Shall we hint even of a farther fringe of manhood prerogative,—not to be written in labor platforms or announced in open confession—but a lurking instinct of primal passion—the right of a lusty man with a resolute cause, to deal out to "the traitor to his class," the mean-souled hireling who sells himself to the undoing of the cause of those who bear the pains of the fight for industrial progress, the punishment which treachery and meanness deserve—whatever the policemen think about it!

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NOW it is not the business of a "merely religious" publication to take sides in an issue of political economy. We have the word of a nearly ex-Governor of Massachusetts on that point. Every modernly thoughtful and religious man realizes that on general principles it is better for the state and society that men do not labor excessive hours or rear their children on starvation wages. On general principles we all agree that every advancement in the condition of a nation's toilers is advancement for the nation as a whole. No two

parties to this issue. But these two kinds of human souls we have been considering differ as to method of progress; therefore—Strikes. We have our own stalwart conviction as to where the right lies between these two Principles-At-Stake, which we scrupulously conceal, according to tradition. But here is what, in the name of Religion and Morality, we insist upon: that the rational method of settling issues of this sort is not a contest of the Brute Might of Capital pitted against the Brute Force of the brawny man with a brick-bat, where the innocent public gets most of the bruises and pays all the expenses of the "mill." The method of deciding a difference of opinion by discovering which side can stand out longest against the hurtful things the other side does, is forever and eternally the wrong way. All that the church stands for—Religion, Public Morality and Social Progress—insists on another way. It is for the man who "is sure he is right" to meet the man whom he "knows is wrong," before a tribunal of disinterested human intelligence and good will—and let the disinterested point of view prevail. In the twentieth century, the man or corporation that refuses the method of conciliation and peace through arbitration is an enemy of the people; the man who is so sure that he is right that he will not meet the "other who is wrong" at the bar of disinterested justice is Anti-Christ; the man who "has nothing to arbitrate," is outside the pale of respectable progress—he is essentially an anarchist. The quicker this attitude of soul is recognized as the Christian attitude in international affairs, in social relations, and in industrial adjustments, the quicker will come the Kingdom of Heaven.

In the particular Strike which furnished our text, it scores for the strikers that from the first they were ready for arbitration. It scores against the express companies that they held out against arbitration until an outraged public sentiment demanded it.

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THE *Pacific Unitarian* says very nice things about us in its November issue, and if our space holds out we will let our readers know from another column how nice they were. May we return the compliment by confessing what we would not otherwise confess, that when we were searching out our new printers we sent up a copy of our Pacific contemporary as a sample: "We want something as handsome as that: and handsomer—if it is possible," we said; and our prospective printers acknowledged the severity of our standard of excellence. Let us hasten to add that its handsome form is but its lesser merit. How thirty-two pages can be made to go so far, is to us a continual source of editorial envy—and dismay!

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AT its recent National Convention, held in Cincinnati, the Protestant Episcopal Church voted:

". . . . . That a joint commission be appointed to bring about a conference for the consideration of questions touching faith and order, and that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Savior be asked to unite with us in arranging for and conducting such a conference."

On the same day the National Congregational Council, assembled in Boston, acting on the propositions of the Lambeth Conference of Bishops in England, looking toward church unity voted:

"Whereas the Anglican Bishops further recommend that for this end conferences of ministers and laymen of different Christian bodies be held to promote a better mutual understanding; and that we, on our part, would seek, as much as lieth in us, for the unity and peace of the whole household of faith; and forgetting not that our forefathers, whose orderly ministry is our inheritance, were not willingly separatists, we would loyally contribute the precious things of which as Congregationalists we are stewards to the church of the future; therefore this Council would put on record its appreciation of the spirit and its concurrence in the purpose of this expression of the Lambeth Conference; and voice its earnest hope for the closer fellowship with the Episcopal church in Christian work and worship."

Surely this looks in the right direction. It prophesies progress. Of course it is distinctly postulated that we shall be left out of this coming Kingdom of Christian Unity. That need not fret us. Doubtless when the first Conference of Episcopalians and Congregationalists and other sure-enough Christians gather "to confess our Lord Jesus Christ as God and Saviour" in a generous impulse of church unity there will be not a few Episcopalians and Congregationalists present whose way of interpreting that classic phrase will be so much like the dominant faith of average Unitarians that they could not themselves explain the difference. Every step toward church unity

is a step toward religious liberalism, and we can afford to wait outside—and rejoice in the Lord alway. The things which keep the Christian sects apart is the thing which makes essential Unitarianism necessary and inevitable. The impulse which draws the sects together, minimizing their dogmatic specialties, and accentuating their common ideals and purposes, is the spirit which is the vital breath of the Unitarian gospel: our neighbors cannot let the spirit of Unity in and keep the real faith of Unitarianism out—despite themselves. And we prophesy that they won't want to, very long!

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WE had part in a notable ministers' meeting, not long ago, at which the speaker was a woman minister, and her theme—woman's suffrage. Of course neither of these circumstances of itself was surprising. There is no topic under the sun that would be surprising at a conference of Unitarian ministers, and the presence of a woman minister is always uniquely welcome amongst us. When discussion arose it turned out that every minister present agreed with the speaker; and that is not surprising either, perhaps, on this particular occasion, since the cause of universal suffrage naturally appeals to all men of the liberal point of view, the chief arguments against it being those of conservatism and timidity. But the significant thing at this meeting was that every one of these men showed not only amiable approval and complaisant hope for a better time coming; but spoke with a certain robust earnestness of the issue, as though impendingly vital; and this not so much because of the argument of justice involved, as from a sense that there are certain specific things to be done in the social order, certain definite steps of civic and political progress to be urged, wherein the intelligent reinforcement of the average woman's thought and activity would be of signal helpfulness. We suspect that if woman's suffrage ever comes, it will come through the pressure of just such urgency as this: not so much in the name of justice (though that were much), but at the call of acute civic need. And Unitarian constituencies will be, perhaps, the quickest to understand the significance of this, and give it intelligent interpretation.

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WE are glad that all misunderstanding and controversy about the Rocky Mountain Field Secretaryship is now done with. If, as some people seemed to think, an efficient official had been dismissed from service because of his political or social views, that would indeed have been a wrong against which every consistent Unitarian should make ringing protest. We are glad to say that such was not the case, and that the American Unitarian Association is making its position in the matter absolutely clear and unmistakable. We had not, ourselves, at any moment believed that a case of persecution was involved but it is wise to have all possibility of misunderstanding removed. Efficiency is the one thing to be demanded in public service of any sort. We have no social or political "orthodoxy" in Unitarianism, any more than we have a theological "orthodoxy;" we only ask that every minister in his parish, every missionary worker in the field, every administrative officer in the service shall give faithful workmanship in the up-building of the principles of freedom, fellowship, character and service in religion, for which essential Unitarianism stands. We are now assured that no reflection upon the character, private opinions, or efficiency of administration of Mr. Brown was involved in the action by which his field-service was terminated; but solely the economic expediencies of that department—which Mr. Brown himself is reported to have realized and accepted.

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WE are sorry that some people did not like the action of "the ministers of greater New York" which finally precipitated the up-clearing of the Brown episode. We are inclined to put in a plea for their sobriety and good sense, therefore. We cannot bring ourselves to see how their action was discourteous, inconsiderate or stupid. In some way the Association had failed to make it appear why Mr. Brown had apparently been dismissed from service by the sudden action of its board, at the

May meeting. Somehow a very definite impression had gone abroad as to the reasons of that action, which turned on the reported "letters of protest" coming from his own department, urging his removal. Acting upon this current impression, the President of the Fellowship for Social Justice (of which Mr. Brown was a Vice-President) spent a part of his summer vacation investigating the situation through correspondence with ministers and workers in Mr. Brown's department; and at the first meeting of the New York ministers' Lunch Club, stated in an informal way the results of his investigation. The ministers present did not feel themselves in competent position to decide on the adequacy of Mr. Holmes' investigations; they surely did not feel competent to pass judgment on the action of a Board Meeting of A. U. A. directors, of which they knew little save through its meagre report; but they did feel competent, as constituents of that Association to urge its directors, in view of what Mr. Holmes had presented, to review the case, and discover whether injustice had been unwittingly done. So a resolution was drafted in courteous and self-respecting language and sent to Boston. We are glad that the outcome was what it was, but sorry if the spirit was misunderstood. Surely it is to be expected that the Directors of the A. U. A. will welcome every manifestation of interest in their transactions, from their constituents in the field. The trust which they administer is in part *our trust* to the degree in which we represent the churches and people whose love and interest for the cause have accumulated the funds for which the Directors of the A. U. A. are custodians. It is a wholesome sign of denominational vigor when the Directors can feel that their work is not unheeded or their judgments left in the poor finality of inattention, but that the people who elected them assume their readiness to hear from their constituents "between elections." We would surely deem it a sign of ill-health for our cause when those who have assumed the administration of our trusts resent our nterest in their trusteeship, or make difficult he way of petition or suggestion from the ranks. We feel confident that with the great majority of the board, the easy approach of the valid constituent with request, suggestion, protest or honest criticism is gladly vouchsafed and generously appreciated, so the spirit of the service is comradely and its end the advancement of our cause.

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HE THAT SAVETH HIS LIFE

By Franklin Kent Gifford

The rich young man to whom Christ said, "Leave all
And follow me," lay down on his silken couch
And dreamed that he had done as Christ had said.
His all he gave, and grieved it was not more;
His gold to houseless widows whose poor store
A prayerful Pharisee had late devoured.
His house and lands a refuge for the sick,
The crazed, the lost, the accurst of all but Christ;
And for himself he kept but one poor robe—
That and the Master's smile of brother-love.
And with his great deed burning at his heart,
He filled the world with words of sacred flame,
And gave to men unborn his blessed name.
And then the young man woke, to shameful tears,
Sorrowing as long ago; for he was old;
And Christ was dead; and lo, these many years,
His little all had been his lands and gold!

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—The Almighty Intelligence, we surmise, does not care for the bigness of his stars, does not value the great Kohinoor more than the tiniest diamond still hidden in the earth, does not care for the flower of a century plant more than he cares for the violet. So also we reverently think that any one of the uncounted, unthanked deeds of courage and mercy, gleaming out of humble places over the earth may signify as real beauty and joy in his thought as the sight of Socrates drinking the hemlock or Jesus dying on the cross. Surely, where love is there is the beauty of God.

—Charles F. Dole,
in *The Coming Religion.*

Have We an Adequate Theology?

BY REV. RICHARD WILSON BOYNTON

Address at the Annual Meeting of the Unitarian Conference of the Middle States and Canada, Germantown, Pa., Nov. 10, 1910.

WHY is it that Unitarianism does not succeed better with the multitude? This question has haunted us from the beginning of our movement, and it haunts us still. For a long time we said it was because we had too loose and ineffective an organization. But for the past ten years, under the leadership of Dr. Samuel A. Eliot and his able assistants, we have had one of the most energetic and best manned religious organizations in the country. It is doubtless not yet perfect, and our churches do not yet utilize its resources as they might. But beyond any doubt it is equal to ten times the work we are able to lay upon it, and our excuse for almost standing still cannot any longer be the lack of organization that has served us for excuse hitherto. Why, then, do we go ahead so slowly that our advance is scarcely perceptible? What is the matter with us?

If we have felt some discontent with our lack of organization, we have felt none at all, apparently, with the quality of the message we had to deliver. Yet look at the actual situation. For nearly a hundred years we have had, to speak in business terms, one of the best advertised gospels in existence. Through thousands of tracts spread abroad year after year, and through the sermons of our better known preachers, our message has had a very wide hearing. We are apt to assume that it does not capture the multitude more quickly because it is not known; and this is partly true. On the other hand, it has been widely heard, but not accepted. That is the significant point. People hear and go away and do not come back. There is a drift of strangers through our city churches, at least, of whom we see and hear no more. Our situation is not unlike that of a merchant with goods on his counters which he has advertised at large expense, but which people will not buy. They prefer other styles. It is unprofitable to abuse their taste, and claim that it should be different and more enlightened. A far wiser policy would be to overhaul the goods themselves, see if they are all that the advertising claims them to be, and ask whether or not they can be improved. Let us examine our message, that about which we have been most serenely content, and see if we can what it lacks. Have we, in short, an adequate theology for these times?

Let me try to make clear just what I mean by "adequate." An adequate diet is one on which a normal person can sustain himself in health and strength for his natural term of years. Further, in spite of the diet fads that so wonderfully flourish, an adequate diet does not consist of the greatly simplified and condensed essences of meat, bread, milk and so on, to be taken hurriedly in tabloid form as we rush on in the eager race of life. An adequate diet is a varied, generous, wide-ranging selection of meats, fish, vegetables, breadstuffs and liquids, changing to conform to the season and adapted to personal taste. We need to sit down to it, enjoy it, linger over it, and rest after it three times daily, in order to keep our strength and sanity, and be able and fit for the world's great business. What, now, to pursue the parallel, would be an adequate theology? Would it not be one on which humanity, as it now is, could be fed and live and flourish? I must ask you to overlook the inevitable element of caricature in such an illustration as I am using, and to take my thought in its simplicity. I am persuaded that we have gone ahead on a false principle, which has betrayed us. Our genius has been for simplification,—not of religion, but what is a wholly different thing, of theology. We have asked ourselves, so to speak, what people live on. Why food, of course! So we have gone about providing theological food, in the abstract. We have cast behind the beef, mutton, potato, corn, wheat, milk, on which former generations grew and prevailed. These were too crude for our more delicate digestion. We have contemptuously discarded the coarse, gritty, tart doctrines,

the striking, characteristic, debatable conceptions of the Christian past, and reduced our theology to an absolute minimum, to the elements, or the essentials, as we are fond of saying. And what is the result? It is, I am persuaded, that we have the appearance of offering the world a sort of breakfast-food of the mind, a tabloid diet, on which a few hardy persons here and there can manage to survive, but which the generality of mankind find thin, tasteless, innutritious and uninviting. We wholly overlook the obvious fact that nature's method of producing simplicity is highly elaborate. To furnish our breakfast tables, for example, we scour the four corners of the earth. Truly there are no such things as food elements, in pure form. No more are there elements or essentials of thought. Theology, or the theory of religion, is a more or less organic mass of judgments, concepts, outlooks and impulses which we inherit from the mind of the past, and transmit more or less altered to the mind of the future. An adequate theology is a concrete, vital, growing organism of religious thought. It is not a few bare planks in a platform, however broad in its intention. Still less is it some compressed and juiceless statement of essentials, whether in the form of the five points of Calvinism or of the five points of Unitarianism.

Am I about to propose a return to the elaborate, metaphysical creeds of the past? Nothing is further from my purpose. I want simply to establish here at the outset that the simplification which, in one respect, is our glory, may, when carried into the wrong field, prove our undoing.

Let us discriminate. The Saratoga declaration of our National Conference of 1894 was one of the epoch-marking pronouncements in the history of organized religion. A group of free churches, that for thirty years and more had been striving for a basis of inner unity among themselves, and for enlarged power to confront a hostile world, adopted with acclaim that great preamble which reads—to quote only its pertinent sentences—"These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. . . . And we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims." As a platform to stand on, that statement is a masterpiece, not likely soon to be superseded among the creeds of Christendom. But it is, in obvious intent, no more than the corner-stone, not the whole edifice. It lays a broad and strong foundation,—nothing more. Observe the refrain that runs through its phrases, —"practical religion," "our working fellowship," "in general sympathy with our spirit and our practical aims." It is perfectly evident that what we have here is simply a working basis, something on which to build. The statement safeguards completely our inherited principle of freedom of individual opinion. It says plainly that no specific creed of any kind shall ever be enforced among us. But it leaves the question of our theology wide open, except in so far as it states the practical aims in which we are agreed and voices our characteristic spirit. Taught by the painful experience of the past, our leaders on that historic occasion declined to go farther into the realm of definition. For the purposes of a platform it was better to stop where they did, saying nothing of Jesus' *theory* of religion, or his theology,—though such a theory he assuredly had. The preamble is one in which, happily, theology is conspicuous by its absence. Once again, this is as it should be in a platform on which our churches profess to stand, expressing our practical Christian purpose and inviting all of a like spirit to join us in good works.

Now, if religion involved nothing beyond a system of ethical culture and of social propaganda without any theory attached, or any appeal to the intellect and the imagination, we might stop at this point in our thought and go home to our concrete tasks. But the situation, as we must confront it, has in it other and more disturbing elements. Religion is not simply the practise of piety toward God and charity for men. You cannot reduce it to any such primary elements. The previous question requires attention,—what are you going to do, and why are you going to do it? What *is* the religion of Jesus? What *is* actually and specifically involved in love to God and love to man? The answer is not so easy as might appear. In fact, as soon as we move a single step off our platform and begin any practical endeavor, we find ourselves struggling to

keep from being submerged in a sea of difficulties, from which only some kind of consistent and well-considered theory of action will keep us afloat and bring us safe ashore. This becomes immediately apparent when you ask what, specifically, is meant by the Saratoga platform itself. "Love to God and love to man." Very well, says your Roman Catholic friend, that is also my platform. Love to God—of course. That involves our whole, elaborate apparatus of external religion,—mass, sacraments, confession, priesthood, and the rest. Why not? What is there in the Saratoga declaration to forbid? Or, here comes your revolutionary Socialist neighbor, who says, love to man? Of course—that involves the common ownership of the means of production, national expropriation of the public service corporations, war on the "system," and death to the "beast." If you happen to disagree, have you any defence? Cannot both Catholic and Socialist stand consistently enough on the Saratoga platform? You must have a rationally thought out theory of action to oppose to these extremes, or you are helpless. Is there any escape from it? To have a position that can be recognized and identified as yours, you must define it. Nothing in the world can prevent Unitarianism from sliding into Catholicism on the one hand or into its mortal enemy Socialism on the other but a process of rational definition—that is, a theology. On the basis that we already have, we must erect a superstructure representative of our actual position and so compacted together as to endure.

But, it may be somewhat impatiently urged, we already have our Unitarian theology, and all of us know, at least in general terms, what it implies. We do not care to define it further, for fear it may impede our advance and bind our freedom. That brings me to the point I want next to urge, namely, the highly traditional character of what theology we have. It is singular that we, who affect to despise and dispense with tradition in religion, at least so far as it affects the remoter aspects of the Christian past, should be so wholly its slaves in regard to our own present beliefs. I mean that, being averse to defining what we think, we have always taken it from certain approved leaders. Thus, Unitarianism is the gospel as preached by William Ellery Channing, or James Freeman Clarke, or William Henry Furness, or John White Chadwick. We have, surely, a very noble tradition, coming from such lips. But what is the difficulty about a faith so largely based on the not always accordant utterances of individual men? The difficulty is in its transmission, its communication. So far as the living voice, or the personal touch can go, it is well. But how reach beyond, and impress the larger public that never knew these men?

The difficulty is perfectly real. An inquirer comes asking what our message is, and you repeat to him the five points of our faith, or the Saratoga statement, or Dr. Charles Gordon Ames's covenant, "In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man." That is all very noble and impressive, but it is not specific, it is not distinctive. As a simple matter of fact, our churches do *not* stand any more single-heartedly for these great realities than others that might be named. They are the fundamentals of all Christian union. And, like other churches, though less explicitly, we too have our *something more* that the inquirer must come to understand and assimilate before he can really call himself a Unitarian. What I am contending is that that additional something has thus far been matter of tradition, of environment, of atmosphere, and that we ought to define what it is and make it explicit. It ought not to be necessary to say to the would-be convert to Unitarianism, —"These few words give our fundamentals, but if you want to know what we actually believe you must come and hear Mr. So-and-so for perhaps ten years. Then you will know." This is very little overdrawn. Is it not a fact that there are people in all our churches who have been in them for years and yet who hardly feel acclimated to Unitarianism? It ought not to be necessary for one's grandmother to have been a parishioner of Dr. Channing, and one's dearest aunt to have sat for thirty years under the ministry of James Freeman Clarke, in order to be sure that one is a Unitarian!

We must be more explicit, and to do so we must be more specific as to what our theory of religion is. We cannot be all things to all men. We must choose the positions that we intend to occupy and de-

fend. If Unitarianism is to survive as a spiritual force, and not be absorbed by more vigorous growths that are coming to occupy its territory, it must have its philosophy of religion, its distinctive theology or theory of religion, and its agreed upon plan of practical action. It cannot be Transcendentalism here and Positivism there, Absolutism in one pulpit and Pragmatism in the next, almost Quakerism in this church and close to High Church Episcopalianism in that, a rampant Individualism at this point and a militant Socialism at some other. "We must hang together," Benjamin Franklin is said to have remarked to the assembled patriots in Philadelphia in 1776, "or we shall hang separately." Unitarians have hung separately long enough. We have drained the cup of religious individualism to the lees, and found that weakness and ineffectiveness lurk at the bottom. We are better organized in all external ways than ever before; there must follow, if we are to be a lasting, coherent, and spiritually fruitful factor in the Christendom of the future, a parallel organization of our thought. The surest way to a larger agreement and a fuller effectiveness is to shape—of course by gradual methods—a distinct, explicit, inclusive, challenging, inspiring body of rational belief, which shall be the Unitarian theology of tomorrow. We must accept the limitations of definiteness if we are ever to gain its power.

I hold that the time has almost come for a commanding Unitarian theologian to appear. What we have thus far accomplished in the realm of thought—and it is much—is only preliminary to this grander task. The materials of the theology of the future lie in unprecedented abundance all about us. The whole advance of the nineteenth century consisted in gathering up these materials for the use of the twentieth. We who call ourselves Unitarians have been famous workers; we need now, to learn to be constructive thinkers. Our churches have produced a large company of choice and precious spirits, convincing preachers, strong servants of humanity, reformers, philanthropists, organizers, poets, but very few theologians—not more than two or three, at most. We are now in need of a theologian of positive and commanding genius to point us the way to go. Who can foretell the time of his coming? But while we wait for his illuminating thought, we need not be idle. By reflection and self-criticism of a healthy and objective sort, by the resolute endeavor to understand our own past and present in the light of our guiding principles, we may in some degree prepare his way. We must make explicit to ourselves the difficulties of belief and practice under which we labor, and also make clear the truths in which we spontaneously and joyously agree.

It is not possible, in the few paragraphs that remain of this address, to lay down the lines on which the new construction may proceed. But I can suggest the origin of my own difficulties, which can hardly be peculiar to myself, and also the directions of special promise that seem to open up as I contemplate my own continuance in the work.

In the first place, then, I am persuaded that the world of living men will never be content with our perpetual harping on a few essentials, as we like to call them, of belief. The world is not fed that way. The vast and illimitable universe of truth was never richer in thought-content than now. When every science is branching out into more and more varied efflorescence of detail and specialization, it is childish to suppose that theology can be gathered into a few primitive roots. It also has its growth and efflorescence. Never before was the output of theological books and systems comparable in amount and diffuseness to that of the last twenty years; though few appear bearing Unitarian names. Theories of religion are among the things that the world is most earnestly inquiring about. This is no time to crawl into our shell. And the theology that is to prevail must have some of the richness, complexity, breadth of appeal and variety of content that is above everything else characteristic of contemporary life. We cannot omit or spare one element of human appeal today that has proved effective in the past. We need them all and more. The need is to crowd on sail, not to reef it down. We do not have to enlarge our basis of fellowship, which is already broad to vagueness. But though we have made it apparently so easy to come in, why does the multitude stay outside? It must be that we have overlooked elements in the complex whole of religion that are indispensable to a wider appeal. I can only name a few that occur to me, without even trying to say here how

we can adjust them to our scheme of belief and of life. But that they are fundamental and necessary, all religious history testifies with a single voice. Some of these omitted elements are—the sense of mystery in life, the intellectual interest of specific doctrines and definite outlines in thought, the appeal of personality, and the magic of symbolism. In these directions we are unquestionably weak. These elements are but faintly present in Unitarian preaching, which has tended to be abstract, transcendental, anaemic, remote from the concrete interests of living men and women. When I say this, I expect you to answer indignantly that the fact is precisely the opposite. Well, then, what *is* the really concrete thing in us? Is it not our vision of life, that which charms the imagination and dominates the will? A wise man has said that in order to judge a movement you must ask what it is seeking to accomplish, what its promoters are trying to do. Tried by this test, we are not definite enough. We do not know, down to details, what we want to do, and so we are changeable, not agreed among ourselves, and ineffective.

Again, we have made the mistake of identifying simplification of thought with simplicity of spirit. Now all abstract simplification means loss, because in proportion to the rigor with which it is pursued indispensable elements in the actual fulness of reality are left outside your formula. For example, we have assumed religion to be a purely educational process—Bushnell's "Christian Nurture" pushed to an extreme. But psychology tells us of sick souls, of periodical stresses in the growth of adolescent youth, of the need of powerful motives to sway the affections at life's exacting crises. What provision for meeting the requirements of this new knowledge are we making? The recent trend of psychology has been powerfully against our positions. We need to wake up to this, and do something to counteract it, or if it cannot be counteracted to meet it on our own ground. To speak more generally, in our excessive love of simplification we have overlooked to an almost fatal degree the emotional side of the spiritual life. Mrs. Alice Freeman Palmer, who was one of the sanest and most normal of women, would have classed us among the minimizers of religion. She "was uncomfortable," says her husband in his life of her, "with those who make of religion a thing apart, an affair of performance and ritual; and again with the negationists and minimizers, those who seek to reduce religion to its lowest terms, questioning its poetry and timid over a creed." In this she has strong support from Emerson. Writing to his wife from Baltimore, where he had attended the Catholic cathedral, he said—and it is a most significant utterance—"The Unitarians forget that men are poets." That is a lamentable oversight, and we have certainly been guilty of it. But I wonder if a phenomenon in our collective life that has immensely impressed me in this connection has been noticed by others. With scarcely an exception, the important churches built by our Unitarian parishes in the last twenty years and some of our much older churches have been a complete abandonment of Puritan standards and an approach to the richer styles of the earlier ecclesiastical architecture. What does it mean that all the urgency of ex-President Charles W. Eliot did not avail to persuade the First Parish in Cambridge to build a colonial meeting-house because the majority held out to the bitter end for a Gothic church? What is the significance of that astonishing apparition in the heart of the Old Colony—the Memorial Church at Fairhaven—that dream in stone of the utmost elaboration of architectural effort? Of course, I now refer to its aesthetic significance only. It seems to me to mean that cultivated Unitarians are waking up to the tardy realization that they, like other men, are after all poets; that the husks of intellectualism do not feed their souls any more than they have ever fed the soul of the race. The simple fact is that we cannot permanently endure the starvation of our emotional life and remain religious. However hard it may be to develop a richer service of worship, and a type of symbolism that will accord with our fundamental instincts, it must be done, or in due time our movement will slowly and inevitably cease to be one of the living factors in the world of religious advance.

Once more, I must ask that you be patient while I carry these principles, necessarily in summary fashion, into the realm of doctrine. Excessive simplification has led us to a wholly inadequate God-idea, to a valuation of Jesus that will not stand the test of en-

lightened criticism, and to a pale and ineffective scheme of man's salvation. We are committed to the symbolism—can it be anything more?—of the Fatherhood of God. Now the idea of God as Father is an absolutely indispensable element in our thought of Him. On that I want to lay all possible stress of emphasis. But I am just as positive that, taken alone and exhaustively as a characterization of the divine nature, the idea of Fatherhood is archaic and inadequate. God is, indeed, our Father. But we cannot stop with that description. He is also much more than Father, and perhaps much less. In what way is the actual universe of our perception and daily experience controlled? By a benevolent paternalism, which blandly shapes all things to its perfect will? Not in the least. The world, as we know it, is a wilderness of conflicting forces, where good, if it succeeds in the end, as we believe it does, yet does so only at the expense of exhausting effort, and then barely pulls through. This is literal truth, which we can verify every day. Is the thought of Fatherhood, taken in an exclusive and exhaustive sense, an adequate support for the imagination and the will in our moral struggle? I will only say that for myself it is emphatically not. Look at any time of supreme crisis in men's affairs and ask what was then their spontaneous thought of God. During our Civil War did men read the Twenty-third Psalm and the Beatitudes? They did. But chapters in the Old Testament prophets, full of moral denunciation and moral vision, came home with a wholly new force to their hearts. Consider the symbolism of Mrs. Howe's "Battle Hymn of the Republic." Its author believed to the end with childlike trust in the Fatherhood of God; but when she wrote that lyric which was to stir a nation to martial passion, she fell back on the Lord of Hosts, that stern, aggressive, marching God in which every virile people and virile man must believe in any crisis of fate, or be lost in moral softness and defeat. Our God-idea must be free enough and plastic enough to expand like that. And also, there has come about a widespread tendency to hold that the divine nature is fundamentally not individual but social. We shall ignore that tendency at our peril. Personally, I have never been the same since reading Dr. Felix Adler's address on "Changes in the Conception of God," in which he urges this idea of the divine nature as social, as a republic or democracy of spirits, rather than a lonely individual surrounded by offshoots of himself that are in no sense companions or equals. My attitude was permanently changed. I do not say that I go as far as he does. But what he says fascinates me and my former thought no longer satisfies. Also noteworthy is Dr. Adler's expressed preference in the July number of the *International Journal of Ethics* of the thought of God as Trinity, rather than as Unity. Why should he have this preference? That is the question. I do not hold God to be Tri-une, or manifold, but fundamentally one. And yet, quickened by Prof. James, I am thrilled with new appreciation of the inexhaustible "varieties of religious experience," and to me the universe is, more than once it was, a "pluralistic universe." These things are in the air, they are the trend of the times, and we must expand our thought in sympathy with the truth in them or fall behind.

I wanted to dwell at equal length on the changes and expansions that, it seems to me, must come into our conception of Jesus and of salvation, but I can only outline my thought. A new *rapprochement* seems to me to be coming about between ourselves and the churches most akin to us in a re-valuation of Jesus. He is more than a mere leader. To hold to that idea alone is to ignore some of the most stirring and potent influences of the past nineteen hundred years. A historical character of any prominence inevitably becomes in a manner representative. Lincoln, for example, is to us now far more than the war-President of the years 1861-1865. He symbolizes the whole movement for emancipation and union in a wholly unique degree. No other leader can for a moment stand beside him in the people's affectionate veneration. That is demonstrable fact. Only so is Lincoln's mission fulfilled, when he has become forever the incarnation of the cause in which he once served and suffered. We do not show sufficient imagination, or a just ethical sense, in coordinating Jesus with lesser religious teachers. In a *historical* sense at least he is absolutely unique. One man only stands at the confluence of Hebrew and Greek life which has made the modern world, and he

is that man. Thus he sums up whole epochs in himself, and in an unparalleled sense has ruled the past and will rule the future. Our ordinary thought of him holds no place for this supreme aspect of his career. But to ignore his special distinction is to forfeit all hold of the masses, who respond to that personal appeal of his unique greatness, if to nothing else in Christian theology.

Lastly, as regards doctrine, we must take deeper and longer thought concerning man and his salvation. All the people, even in our churches, are *not* saved by character. The secret battle with sin does not always, even at the end of life, yield a clear victory. There are waifs and strays everywhere to whom the gospel of salvation by character falls on deaf ears. Do we all, perhaps, need merits on which to draw, a greater strength than our own on which to lean? That is a far-reaching question, which those who most prayerfully scan their own moral life with its crushing defeats in among its heartening triumphs will consider longest. The individual, with all his character, is at times very terribly alone, and there is no power to help him like the power of solidarity. We shall never have a gospel for the world of sinning humanity until we have assimilated and applied that truth. Then the dream of a social millenium, which many among us cherish as their vision of the coming kingdom of God, is utterly inadequate to still the hunger of the heart because it is not a millennium into which any of us can enter. It lingers for us in the unapproachable future. We shall die without seeing even the full promise of its coming. How, then, shall we be saved? We must have a hope that we can individually realize. The hope of immortality needs defining by the infusion of a sterner ethical note to bring it out of the mush of "death and glory" in which our current thought too much submerges it, and to make it potent over our wavering will for eternal good. Here it is possible only to suggest what it would take too long to develop.

But I must state my conclusion. It is, in a word, this. Our trend as a movement almost from the beginning, encouraged by all but a few of our wisest leaders, has been to depart as widely as possible from accepted Christian truth, and make ourselves as extreme, as provincial, and as completely isolated from the mind of our own time and of all past time as we could. We have been proud of our negations, our rejections of accepted beliefs, our simplification of old and lumbering creeds into a few neat sentences of universal scope, which we have expected the world to hail with joy. But it has done nothing of the kind. The world sticks persistently—and much of the most cultivated and spiritual life of the world—to the difficult, contradictory, and to us unassimilable truth of the fathers. My contention is that this must be because those older formulations of belief conveyed to human hearts a richness of nourishment on which former generations lived and did their work and served their God and their fellowmen. It is idle to deny this. But now, nothing in our principles holds us back from assimilating all of that richness of teaching and of life that we consistently and truthfully can. That, at any rate, is the direction of my own theological progress for ten years past. I cannot live on the Unitarian essentials without adding all sorts of enrichment to them. I do not believe that men in general will ever live on them as they are. To seek that enrichment not in the past but in the present life of man is, to my thinking, the task before us. It alone will give us an adequate theology. It will ally us closer to our real comrades in the spirit, those of sympathetic thought and outlook around us. It will win for us the hearts of more and more reflective, reverent, sensitive, cultivated men and women of our own time, whom we must win if Unitarianism is ever to go from strength to strength as we desire and pray.

R. HEBER NEWTON

AET. 70.

BY THEODORE C. WILLIAMS

His forehead to the morn he turned,
Lover of truth and light was he;
Lover of men, his spirit burned
For brotherhood, for liberty.

Year after year his stature grew.
He wore through manhood's good and ill
Upon his dauntless brow the dew
Of morning: and he wears it still.

The Modern Type of Piety

BY REV. WILSON M. BACKUS

Minister of the Unitarian Church in Minneapolis, Minn.

ANYONE who has read "Father, and Son," by Edmund Gosse, realizes most clearly how antipodal in their expressions are the ancient and modern types of piety. This notable work depicts the attitude of a man of considerable scientific attainment, but bound by the religious spirit of his time, toward the forward movement of his day. It also shows how the son, becoming imbued with the modern spirit, was forced to break with his father in religious matters. The father could see nothing religious in the attitude of the son, because he was of such a different spirit, whereas, in reality, the son was deeply religious after the modern manner.

What Mr. Gosse has written of the relations between his father and himself is widely true even to-day in men's religious relations. The tragedy he depicts is of most frequent occurrence. Those who are of the old spirit do not realize that there can be religious expression outside of the modes and phrases of their own expressions, and so feel that all who progress beyond their modes and customs are irreligious.

It is the modern belief that goodness is to be reached through clear thinking. Those who are most successful in achieving strength of character, and are of the most assistance in the progress of our race, are those who have the clearest vision.

The spirit of a man is determined, largely, by the clearness of his thinking. Spirit is a hard term to define, because it conveys a sense of something so subtle as to elude definition. But the meaning of this word may be illustrated. If one goes into a room where there is a pungent spice he is made aware of its presence by the aroma that it gives forth. In the same way are we made aware of the spirit of a man by the aroma of his life. We do not have to be long with one before we are aware of the spirit that animates him and can readily guess the religious denomination to which he belongs and the formative influences of his life.

The modern man of clear thought has a flavor all his own. This arises from his looking clear-eyed at life. His eyes are not blinded by traditions which bid him regard it mechanically, nor is his vision dimmed by excessive "other-worldliness." And what he sees is a flowing current of existence, that has come down the centuries through many windings and turns, a current of which at present he happens to be a self-conscious part with duties toward the whole. He feels that the rules for the development of life are not enforced from without the stream, but are an intelligent appreciation of live forces that tend to bring to full expression the inherent powers of man.

This is where the difference in religious types arises. In past generations piety was measured by observances. The command of the church was obedience to her rules. Then came a revolt in which piety became a matter of individual conscience, and a direct relation between God and man. A new day has dawned however, in which piety is no longer an observance of rites and ceremonies, nor is it in a relation with God aloof from men, but it is an intimate relation with human weal and woe. It is the addition of intelligent well-meaning manhood to the current of human life.

Those who were bred to the old idea of piety cannot understand this. To them it is not piety at all. The reason for this rests in the ends that are sought by the two. They are antipodal. The end that was sought by the old form was safety. The chief question asked was, "what must I do to be saved?" The end that was sought by the new is a culture in which men look clear-eyed about them for truth that they may embody it in their lives. Whenever one says "what must I do to be saved?" it is a confession of fear, but when he looks out into the world with wide-eyed interest he shows himself unafraid. The modern man has learned to trust life-processes and so he is unafraid, and because he is unafraid he dispenses with the observances

that fear created and seeks those which promote the joy and fullness of life.

Under the old type of piety all was more or less mechanical. It was a form of worship or a form of belief that brought the desired results; but form does not count under the new, for here piety is not action or belief imposed from without but an appreciation of the course of action that is best calculated to bring to expression the best that is in man.

The church that is filled with the modern spirit does not attempt to rule men by forms or ancient beliefs. It seeks to lead them by the creation of ideals to a noble expression of life. And this is done by the kind of instruction that creates a spirit of appreciation for the most delicate and beautiful things in life, for it is out of this spirit of appreciation that all high ideals are born.

It is because of this spirit that the modern man is at home in God's world. He does not feel himself a stranger and an alien, but a part of universal life and as such to the manner born, one who does not have to consult an external code of action.

Men of this spirit are ever known to be good friends and neighbors, but it remained for the present age to name such a spirit one of piety. Those of highest human usefulness have been held in former ages to be impious if they did not conform to churchly observances. In our age men of genial and generous temper do not claim the state of piety, but nevertheless, the spirit of the age accords it to them.

Who are our modern saints? Jane Addams, Allan Toynbee and all other noble souls who have gone from the light of their high estate to carry some of its qualities to where humanity sits in darkness.

Under ancient belief men went to carry succor to the suffering. They went to relieve distress, while these go to change, if may be, the conditions that cause distress. The ancient saint acted from the heart, whereas the modern, with no less heart, but more of head, seeks not alone to alleviate but to permanently alter conditions.

This new type of piety has established what may be called the morality of love. The flame of this type may not be as white as that which burned under the old form, but it is much broader, and it is rosy and soft with promise of helpfulness. All are of this modern type of piety who desire to be of use to men. It is as wide in its interests as human need. Those are its possessors who appreciate the divinity of life and seek to accord with the laws that bring the beauty of divinity into full expression.

—"The first real, earnest religious Faith that shall arise upon the ruins of the old worn-out creeds, will transform the whole of our actual social organization."

—JOSEPH MAZZINI.

A NEW UNITARIAN HYMN BOOK

AT a recent meeting of the Directors of the American Unitarian Association a committee was appointed to revise the "Revised Hymn and Tune Book," which properly means of course the making of a new book. We rejoice in this action. The old "Revised H. & T. Book" was good in its day: and there have been other good books compiled for Unitarian use since; but none of them is quite good enough for our day, none is representatively and logically "liberal." But before the new "revision" is begun we hope that the revision of the "Unity" collection now going on, will be well-considered, for we can easily imagine how that work can be made so good that nothing better need be attempted for some time. The A. U. A.'s committee consists of the President, Samuel A. Eliot, D. D., the Secretary, Rev. Lewis G. Wilson, the Secretary of the Department of Education, Rev. Henry Wilder Foote and R. R. Shippen, compilers of the Revision of 1877.

WHAT "THE PACIFIC UNITARIAN" SAYS OF US

THE UNITARIAN ADVANCE for October, came to hand in good time for a short steamer voyage that happily had no unpleasant interruption, and permitted a reading of every word from cover to cover, a performance that seldom is to be recorded even on the PACIFIC UNITARIAN, and it was well worth while, for the contents justified the descriptive title: "A magazine of definite progress and virile optimism in religion," and responded to its titular appeal: "Speak unto this people that they go forward." The editorials and departments are able and alive, and the spirit in general admirable and uplifting. It was especially gratifying to read Mr. Foote's tribute to Mr. Hosmer's hymns, and that our readers may share the treat we shall reprint it. The new paper is in shape and material size, a well-matched running mate, and we welcome its companionship."

SYMPOSIUM

Is it the "Historic Jesus," or the "Ideal Christ" which can most honestly and effectively remain an insistent factor in liberal religion?

Rev. Howard N. Brown, Minister of Kings Chapel, Boston, Mass.

Much depends on what one means by the "Ideal Christ." If by that term we mean to designate a purely imaginary character, not an actual person who once lived on the earth but such a creation of fancy as Shakespeare's Hamlet, I should say that belief in such a Christ, however "honestly" held, would remain a very ineffective factor of liberal, or any other kind of religion. I do not know that anywhere in the past there is a shred of experience to indicate that Christianity can be kept alive on that basis: because, however fanciful men's ideas of Christ may have been, they have always been held as the faithful image of historic reality. And I can see no probability in reason that human souls will now find an effective rallying point in what is understood to be a fictitious character. People who dream of a future for the church in this direction are in my judgment much deluded. Having given up the "historic Jesus" they might as well give up also their "Ideal Christ"; and, so far as I can see, they might as well give up the church.

But if one means by the "ideal," in this instance, such a reconstruction of the living person as he is able to make in his imagination, out of the material which history affords, that is a different matter. It is only in the imagination that the dry bones of historic data can ever be made to live. Such reconstructions may be well or poorly done. They may have more or less of historic probability. But the historic Jesus cannot mean much to anybody until, in this sense, he is made ideal. There are foundations of ancient buildings on which the original structure might now be reared, and can now be pictured, very nearly as it once stood. There are other foundations concerning which we can only guess what kind of building they once supported. It is of course a great question, on which there is wide difference of opinion, as to which of these foundations would best illustrate what we have in the Gospels. I only mean to say that in so far as belief remains in the historicity of what the Gospels give us, the only way to make that available for religious purposes is so to idealize it that it shall seem to present the Man of Nazareth as he once lived and walked among men. HOWARD N. BROWN.

Rev. Charles F. Dole, D.D., Minister of the Church in Jamaica Plain, Mass.

I should think *both*. Why not? It is to me precisely like the supposable question: Is it the actual George Washington, or the ideal patriot, which the teacher of good citizenship must most use in his work with youth? We should not use the historic person in either case *ad nauseam*, much less exclusively, as if he were the only one of his type, or as if he were somewhat supernormal, and impossible to equal. We want the good life, whether of the patriot, or of the all-round man, to be made to appear the sane and normal life, which every man would like, and to which all may attain. We need, therefore, to use all manner of illustrations and actual examples, suitable for all kinds and conditions of men, and women and children. At the same time we want to set the ideal life always above us and in advance, not behind us, an ideal larger, nobler and more beautiful than has ever exactly been realized. We need also to recollect that this ideal, as applied to any modern man, cannot be the same that appeared to the best man of two thousand years ago.

CHARLES F. DOLE.

Rev. Lewis G. Wilson, Secretary of the American Unitarian Association.

I do not believe that either the "Historic Jesus" or the "Ideal Christ" can "honestly and effectively remain an insistent factor in liberal religion."

I do believe, however, in the inevitable persistence of the Ideal Jesus, in the spiritual life of mankind.

The "Historic Jesus," under critical examination, shrinks to such small and doubtful dimensions, and the "Ideal Christ" is so involved in Greek philosophy and Christian theology that the rational or "liberal" religionist will always have certain conscientious scruples in referring to them. But the Ideal Jesus, as a concrete representation of human experience expressed in the highest terms, cannot be eliminated from the spiritual consciousness of the future.

What the Ideal Socrates, as portrayed in Xenophon's Memorabilia, for instance, has been in the realm of practical ethics; that, in a much greater degree I believe the Ideal Jesus will be in those higher spiritual relations where religion, as such, finds special expression. LEWIS G. WILSON.

Rev. Geo. R. Dodson, Ph.D., Minister of the Church of the Unity, St. Louis, Mo.

All persons are ideal. We never know the full truth about our friends, and we know still less about the men and women of the past. We idealize everybody, either upwards or downwards. Those whom we admire and love are seen through the glorifying haze of our affection, and tend always to become gods. What they actually are seems to be a stimulus to our imagination, and if they do not make it impossible we clothe them with the qualities we need them to have. And we do this instinctively and inevitably, for our greatest need is of heroes, who alone can call forth the heroic that lies implicit in our own hearts and lives.

Of the actual Jesus we know little, and since he was human there is some gain as well as loss in this fact. Our imaginations are the more free to create the figure we need. Whatever the man of Nazareth was, it is not in our natures to worship anything but the human ideal, and it is perfectly plain that, whatever any one may say or think about it, Christ as an object of worship means and can mean nothing else than the ideally perfect man.

Now liberal religion, and all real religion of a high type, is essentially a worship of ideals, and that in which our ideals of the good life are united may be called Jesus, Christ, God, or anything we please. I cannot see that the name makes a very great difference. About this two questions may be asked. The first and principal is "Do you have such an ideal to which you try to conform your life?" and the second is, "Do you call that ideal Christ?" Or the second question may be put in this way, "Do you think that Jesus of Nazareth personally realized the human ideal in absolute perfection?" To me it seems perfectly clear that the first is the religious and vitally important question, while the second is purely intellectual and to be decided by historical evidence, or left undecided from lack of evidence. And no matter what may be the true answer to the second, it remains that practically our sole concern should be with the first. As historians we will doubtless go on turning over the meager fragments of tradition and longing for data that are irrecoverably lost, and as sincere men we will have to resist the temptation that comes to all to assert more about Jesus than is actually known, because it is so hard to admit that we really know so little about him. But though we know in part, and as to future achievements of scholarship cannot prophesy at all, our religious life will not suffer from this fact. All that Jesus has ever been believed to be, all that the ideal Christ has been and is, lies implicit and undeveloped in our own hearts. We have the grand teaching of the New Testament, that God is the spirit of good will and truth. Moreover, humanity's ideal is *composite*, and it is ever growing. Some features of our dream of perfection, (and we can never really worship anything less) may have been taken from the life of the great Jewish youth, but much has also come from elsewhere. And this is as it should be. Even the Bible declares that *all things are ours*. All spiritual heroes, Christian and non-Christian, will inspire the men and women of liberal religion, in the future as in the past. Their feeling has been expressed in Emerson's quatrain:

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

GEO. R. DODSON.

Rev. Clayton R. Bowen, Ass't Professor of New Testament Interpretation at Meadville Theological School.

This question is most easily answered. The historic Jesus, not the ideal Christ, must remain a factor in liberal religion, or any

religion. The reason is as easily stated. There is such a thing as the historic Jesus; there is no such thing as the ideal Christ. The one is an important phenomenon in human history; the other is a form of words, devoid of concrete substance. Which has been a more powerful factor in the religious and civic development of Germany, the historic Luther or the ideal Martin? Which has been more significant in the story of America, the historic Washington or the ideal George? It is the besetting fallacy of many who discuss the Christian religion to refuse, or to be unable, to think and speak of Jesus of Nazareth as a concrete human being, a person of history like Julius Caesar or Abraham Lincoln, or any one not mentioned in the Bible. This fallacy vitiates the discussions of so-called "radicals" or "liberals" no less than those of so-called "orthodox." Language is used which becomes ridiculous when any other historic name is substituted for that of Jesus.

Jesus was a man of deep religious nature, who lived a life of consecration to what was for him the highest religious ideal. He had very definite and very striking things to say about God, about the relations of men to God and to each other, about the religious life. His religious character, personality, life, and utterances are the things that must make him a factor in our religion, if he is to be such at all. Human factors in religion are necessarily human beings. Paul, Augustine, Francis, Luther, Channing, Martineau, Hale, our own ministers, teachers and parents, are such factors for us all; precisely so must Jesus be. He may be the supreme friend and helper of our religious lives; he is absolutely no part of the *object* or content of our religion. We may say the highest things of him as a spiritual genius, but no utterance concerning him can possibly be a *theological* statement.

Men may honestly decide that Jesus as he was is of no value for our religion, but it is a procedure neither honest or effective to reject him in his reality and accept him in his unreality as an "ideal Christ." The term "ideal Christ" really has reference not to a human factor in religion at all, but to the divine factor; it means *God* as a factor in religion, only God as expressed and revealed in human life. This conception of God in man, of the divine incarnation, is one of the fundamental conceptions of all religions, and supremely of our "liberal religion." But it is utterly fallacious and misleading to call this potent ideal of divine humanity the ideal Christ, or ideal Messiah. The term "Christ" is one which belongs historically to a single character in history, and to limit the universal human ideal by this fixed association with one person is to assert something which "liberal religion," at any rate, does not mean. If we mean the ideal of the divine humanity, which Jesus, with others in their degree, holds before our eyes, let us say so. Meantime the historic person Jesus of Nazareth will continue, most honestly and effectively, an insistent factor in liberal religion, not because he was a religious ideal, but because he was a religious man. CLAYTON R. BOWEN.

Rev. Alfred R. Hussey, Minister of First Independent Christ's Church, Baltimore, Md.

My answer to this question would be: "neither one nor the other, both." In my opinion, liberal religion can dispense with neither the historic Jesus, nor an ideal Christ. The memory of the historic Jesus is necessary, so far as it offers us a concrete image, a definite personality; by means of which we are enabled to see and hear the carpenter-prophet in something like his habit as he lived. Measuring Jesus by the standards of historical criticism, viewing him as a man like ourselves, we "learn his great language, catch his clear accents"; and, persuaded by what he has to say of God's fatherhood, man's brotherhood, the infinite value of the human soul, and the deathlessness of that better self, we are moved to follow where he leads, and "make him our pattern to live and to die." At the same time, we need always to remind ourselves how, "the letter killeth, the spirit (only), giveth life." Always and everywhere, the life is more than meat. The soul's the thing! Of prime importance is, not show, but substance. And in the case of Jesus, the substance, the ultimate reality is the spirit underlying his wondrous character. What counts is his disposition. And his disposition, his soul, being timeless, is closely associated with the ideal. Hence this ideal Christ, must remain an important factor in liberal Chris-

tianity, to prevent it degenerating into materialism. With the knowledge of the historic Jesus to control it and keep it from escaping into the vagaries and extravagant unrealities of a religion which deifies the life of lives, Unitarianism, without the surrender of a single intellectual scruple, can offer the world the abundant comfort and inspiration of a daily spiritual companionship with the unseen Master, born of habitual obedience to the leadership of Jesus, historic and ideal. ALFRED RODMAN HUSSEY.

Rev. H. Elmer Gilchrist, Minister First Unitarian Church, New Orleans, La.

I am free to say that I do not consider either part of the question or proposition to be essential as an insistent factor in liberal religion. So far as the "Historic Jesus" is concerned there is so much uncertainty about the "Historic Jesus," so much confusion about who he was and what he was, about what he did and what he actually said, that he can no longer be considered a vital and fundamental factor in a truly liberal religion. When it comes to the "Ideal Christ" we are playing fast and loose with terminology. Each person manufactures his own "Ideal Christ," thus divesting it of any concrete and definite signification to the common mind. To accept either end of the proposition as an insistent or vital factor in liberal religion is a concession to tradition along a particular line in such way as to hint that the seat of authority of religion is in some notion of Jesuism or Christology instead of reason and truth. It is to make religion Christo-centric rather than Theocentric. A truly liberal religion will sound the cosmopolitan note in the evolution of the religious experience of mankind, and will be no more insistent upon an "Historic Jesus" or an "Ideal Christ" as an essential factor than upon an "Historic Buddha" or an "Ideal Buddha." To my mind the religion that is liberal enough to announce and stand for the universals and unities in all religions, sciences and philosophies will be the religion to grasp the beckoning hand of destiny. Here lies the golden opportunity for our Fellowship. Will it seize it? Will it be brave enough to seize it? Not as long as it poises its pyramid upon the apex of partialistic Christian tradition, resting upon the shifting sands of historic uncertainty and the personal manufacture of an "Ideal Christ." H. ELMER GILCHRIST.

Rev. Samuel R. Maxwell, Minister of All Souls Church, Greenfield, Mass.

Neither the historic Jesus nor the ideal Christ can be sacrificed by a religion which would be liberal enough to appeal both to the Western's demand for reality and his need for inspiring prophetic poetry. Only a modern Pharisee, holding to a literalistic use of the teachings of Jesus and pitifully limiting his own expressions of faith by the standard of an East Mediterranean province two thousand years ago, can be wholly satisfied with a Jesus who is to be accepted only as a blunt fact, and a fact to whom men are not to trace the ideal of manhood which they call Christ. Only a pragmatist or a self-hypnotized mystic can find example and encouragement in an ideal personality never embodied in the flesh, in a wilfully developed "Mithra" character, a fanciful Christ which is a triumph of invention rather than of the ages—continued re-interpretation of the Master by the disciples. Liberalism still requires Jesus Christ, historic masterly man, and yet more,—revealer of the godliness which all of us aspire to, strive for,—Jesus, born in time—and of woman as we are, Christ, conceived by the Holy Spirit before all ages, as we feel our soul-selves to be,—Jesus the time- and place-bound Nazarene achieving Christ the Anointed eternal force for good,—Jesus who reconciles us to our human partialness, Christ who thrills us with faith in the vastness of our own mission and our own power. Cardinal Newman's position remains the valid one for the progressive Christian, acknowledgment of the historic basis of the faith and glad acceptance of the continuous development which grows ever richer with the more subtle reaction of each century upon that primary fact. We of the freer but still Catholic Church differ from the Cardinal only in the absoluteness with which we accept the principle of development, refusing as we do to distinguish between that which is authorized by the hierarchy and that which is not. The figure of the historic Jesus, robbed of the loving interpretation of John, the mystical enthusiasm of Paul, the insight of every lover of humanity and of God who has found in Him stimulation to deeds and promise of

success would be a noble one, else it could not have so swayed the moral leaders of the world, but it would be a character with which you and I could feel less at home and less inspired than we do with the Christ Jesus, whose nature has been searched and described by seekers of every mood and insight, each of whom has made clear some characteristic which an earlier age had overlooked, and brought forward some hint of capacity which challenges us to search our hearts once more and to discover the powers for righteousness which we see now always were in the Master and so have always been our own. Jesus the poet, Christ the world's poetry based on the poet, compliment each other. Without the first, our faith would not have the foundation of having actually lived itself out in the life of a brother man and that which has inspired us would be lost. Without the second, that life could not be kept in the forever timely and forever intelligible terms of poetic interpretation and the Christ of the present would fade out into the Nazarene Jesus whose reform movement against Pharisaism expanded into a mighty Church which possessed strangely little of his spirit. Whatever be the sins of its past, Jesus to-day remains the cornerstone of the Church and the Christ-desire to serve in love abides as its dynamic. It needs the Jesus who once was. It needs the Christ who ever is to be.

S. R. MAXWELL.

Rev. M. Rowena Morse, Ph.D., Kenosha, Wis.

For a better understanding and more honest thinking indeed, it needs to keep clear the distinction between the names "Jesus" and "Christ." One is the proper name of the man; the other is a title his followers have applied to him, and which, whatever its Jewish significance, stands in the Christian consciousness for the ideally Perfect One. There was the actual man Jesus, whose excellences, as far as he can be distinguished, were such as to suggest a character absolutely perfect. Acting on this suggestion, the adoring religious imagination has gone on through the centuries creating its divine ideal—the Christ. The relation of this ideal to the actual man is the same as that of some great creation of fiction to its prototype, the process differing from the novelist's creation of a perfect character, chiefly in that there has not been the conscious intent of doing this thing; and partly in that the creation of the Christ has arisen out of a spiritual necessity. The perfect man has not yet come; and the imaginative soul, weary of waiting, has created him, set him in the midst of the world, not consciously, but as a matter of fact, as the unrealized human ideal—a projection of the background of the soul of what is to be. This ideal of the Perfect One as it has been, lifted up—this vision, this thought—has drawn tender souls to itself; and tired and sinful ones, too weak to stand against temptation, find encouragement and strength in that ideal, breathe once again a prayer and nerve themselves for one more struggle with the adversary. For this type of mind the vision lives on, and again and again appears as a creation of imperious beauty. In the meantime, there has been a rediscovery of the actual man Jesus. Behind all the wrappage of myth and legend, students have found some traces of the actual character, and have set forth a truer picture of him than has been seen any time these eighteen hundred years. It is a great achievement, the value of which to religious thought can hardly be overestimated. Here is a man of flesh and blood who lived in Galilee, a tangible historical person who toiled heavily over the hills of Judea in the reign of Tiberius, a man greatly gifted, but living like the rest of us, under the reign of law. To be sure, we have anything but a complete biography of the man. We even lack the *details* of his most important conception—that of the Kingdom of God. But we have assuredly the principle which he announced and in harmony with which he appears to have lived—that of the brotherliness of man. We have not now a creation of the adoring imagination but a principle from which we derive, and which stands as a very ground-work of our moral being and *the* ground-work of social morality. This it is which will live to mold civilization to itself till right graced with love shall prevail. It has progressed with great slowness, but this conception of Jesus has dynamic enough to reconstruct human society. This it will yet do; not exactly in the name of Christ, but in the name of justice, of right, of honesty, and of love.

M. ROWENA MORSE.

GOD OR MAN?

In reply to "A Truthseeker."

IN response to the request of the author of "What Does Prof. Doan Mean" in the last number of the ADVANCE, seconded by the editor, I submit the following too brief replies to his kindly criticism of some of my printed utterances.

1. As to the "ten thousand Eternities." The expression, I admit, (though I suppose I should blush at the confession) fell spontaneously and uncriticized from my pen. One likes occasionally to write like a human being. But as I now examine the phrase scrupulously I find that I was half-consciously wanting to repudiate the metaphysical notion of time as *duration*[1] and to stress its more positive aspect as *intension*. I wonder if my friendly critic has never closed his prayers with a "forever *and* forever, amen" or a "forever*more*, amen;" or if even his steady thought has never leapt out eagerly toward such logically wanton expressions as "from everlasting to everlasting" or "forever *and a day*"? All these phrases, you see, attempt to cover an experience of time as *in its felt intensity* pressing beyond even your most extravagant metaphysical thought of it as endless duration. In this sense then one eternity will not do, is emphatically not enough.

And this same distinction between a quantitative (what my critic would call a "negative") definition and a qualitative (what I would call a *positive*) definition of infinite will account for other expressions which seem to have dropped impulsively from my pen; such as *e. g.*, "mysteriously more than infinite." The best historic example I know of this way of experiencing God intensely is Spinoza. Note, *e. g.*, his definition of God: "By God I mean a being *absolutely* infinite,—that is, a substance consisting in infinite attribute of which *each* expresses eternal and infinite essentiality."[2]

II. But I turn to the second of the three main difficulties—that concerning the beast in us. "Truth-seeker" hardly comprehends, or rather comprehends not at all, how, if a man *is* divine he needs to kill a beast in order to *become* divine. Clear thinkers are always puzzled by such contradictions between their immaculate myths of thought and the unwashed facts of life. Your immaculate myth of a man is all man and in no sense beast. But the stubborn fact of experience is that the living, historic man is partly human, partly divine. One cannot on the ground of experience defend the Calvinist dogma of total depravity, saying that since a man is bad he must be bad all over and all through. Nor can one on the ground of experience defend our Unitarian dogma of total divinity, saying that since a man is good he must be good all over and clean through. A divine man does always front a beast, once he becomes flesh and dwells among us men. No one knew this better than the very Plotinus who is my critic's favorite example of transcendentalism.

But perhaps I haven't really clasped my critic's difficulty. Perhaps it is this: he cannot see how I can speak of God as wholly incarnate in men if beasts are present in these same men. If this be the real difficulty I would relieve it as follows: One's deepest experience shows that there are disintegrating forces in God against which his intergrating forces are really fighting; that it is only when the cosmic life has mastered all these material weights and cosmic impediments that its spirit can press straightway through its bounds of space and time. I imagine that even now the "pull and haul" of the 60,000,000,000 stars, more or less, which go to make up the body of God issues at times in exquisite cosmic weariness in the soul of him. And sure I am that some of the foul conditions in our human institutions to-day are weighing heavily at the heart of the Eternal, depressing him with weariness and tempting him to wrath and hopelessness and death. God is tempted even as we are—to hopelessness, impatience, wrath, death. Liberal orthodoxy experiences Christ in all these ways. We Unitarians, if we will, may thus experience the living God.

III. But I turn hastily to the final difficulty. My critic finds it confusing when a writer in one sentence prints God as the soul of humanity; and then in another prints him as infinite, beyond-human, in some "mysteriously more than infinite" sense absolute.

[1]Bergson is good reading on this point.
[2]Italics mine.

Surely one's intelligence must fall between these two stools.

Yes; one's intelligence, one's "pure reason," does fall to the ground in all such cases. The fact is that my critic is too indulgent of me in his statement of the difficulty. I would simply plead guilty of logical inconsistency. Logically a man can't be a positivist and a transcendentalist in one and the same system of thought. Logically no living creature—least of all God—can be both human and divine. Unitarians long ago disposed of that mare's nest in the person of Jesus Christ, and resolved then and there, it would seem, that "if there is to be a Unitarian advance" it must be "an advance in clearness and explicitness in our religious thinking."

I confess I cannot understand how we Unitarians have ever come to this pass. As I read Channing and Parker I find in them no very prominent emphasis of the gospel of intellectualism; I find rather a stirring and stinging proclamation of a gospel of moralism. Their protest is not against the intellectual confusion of the orthodoxy of their day; it is rather an indignant, and moral protest against certain hideous, and inhuman conceptions of God. But apparently we have come to the pass of intellectualism and, as my critic would have it, we can't get ahead except in the direction of further clearness in our "religious thinking." Now I hold—and the position involves some important consequences—that the thing required not alone of Unitarian churches but of all churches to-day is not an advance toward clearness of religious thinking but toward vitality of religious *experience*.

Now, all my experience, such as it is, convinces me that logical contradiction lies in the deepest soul of every living man. Self-consciousness is a living organism of disparate elements—living because disparate. What a man is eternally contradicts the man he intends to be. The real man each of us is eternally shocks into moral struggle the ideal man each of us infinitely tends to become. God, the world-soul, the real God is eternally lured on, eternally struggles on, toward the unknowable ideal God he endlessly tends to become. Even Locke, the father of deism, occasionally sees this. Witness: "Our idea of infinity is as I may say a growing or fugitive idea, still in a boundless progression, that can stop nowhere."[1] Can my critic possibly be right in saying that in our churches there are "those . . . who believe in God in a *full and specific* sense?"[2]

Now my own complaint against positivism and rationalism (what my critic seems to confuse with "transcendentalism") is that each alike caricatures living experience in a desperate attempt to give "full and specific" sense to its terms. The positivist says that he believes fundamentally in man; he is apt to think that in the interest of fulness and precision he must mean a "mere man." But heaven knows there is no such mere man on the face of this earth. A positivist who really worshipped such a stick of a man would be a fetishist. The transcendentalist believes in the over-soul of God; in the name of rationalism he is forbidden to believe in any sense in an under-soul of God. But the worship of a God who is *all perfection, all power, all being*—all these, I mean, in a strict logical sense with no faintest suspicion of human imperfection, or impotence, or insufficiency in the experience—worship of such a logically prim, infinite image of God would be what Fichte called idolatry.

IV. I fall back then as always upon the sustaining ground of experience. One's deepest experience of oneself is one's deepest experience of God. He may add cosmic proportions, vast heights, to God; and he ought to have will enough to do so. But depth he cannot add to God save by penetrating ever deeper into his own soul. And there in the depths he finds himself to be man and God, blended in one struggling, triumphant, terrific human-divine life. God is the soul of humanity? Yes. God is inwardly beset by powers—by an *anstoss*, as Fichte would have said in his Jena-period—which do really shock his soul into resolute resistance of positive evil? Again, yes. But God like every living man is beyond-human, perfectly resolute? There is about this eternal man something mysteriously sinless, clean, healthy-minded, invisible, transcendent? Yes, yes.

FRANK C. DOAN.

[1]Works I. p. 337. St. John's Edi ion.
[2]Italics mine.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES

LAST month, in this department, I opened up the question as to what the churches can do, in the face of their sectarian divisions, class prejudices, and mistaken theological conceptions, to cooperate with the great social reform movements of our time. What can the churches do right now and here, I asked, to help on the work of bringing in the Kingdom of God upon the earth? In answer to this question, I named five "first steps," which can be taken immediately. I now turn to the consideration of six other specific suggestions along this same line.

(6) The church may appoint special working committees within its own body for the investigation and support of the various social reform movements of the day. Thus, there may be a Child-Labor Committee, a Tuberculosis Committee, a Municipal Affairs Committee, a Legislative Committee, just as there are now, in some churches, Temperance Committees and Peace Committees. These committees should be composed of persons in the congregation who are especially interested in, or identified with, the particular work of social reform in each case undertaken; and should be charged with the task of holding meetings—public or private, in hall or parlor—in the interest of their work, of distributing literature and information upon these subjects among the church people, of seeking financial contributions from the congregation for the reform work with which they are concerned, and in general of bringing the church into touch as much as possible with the various secular agencies in every city which are devoted to these particular crusades for social change.

(7) Again, every church may contribute financially, *as a church*, to the support of all well-recognized and efficient secular agencies for reform, first in its own local community, second in its state, and third, if possible, in the country at large. For years past, all churches have been in the habit of contributing annually to the great home and foreign missionary societies of their particular denominations. More lately many churches have adopted the practice of contributing to the local charity society, and very frequently, to certain favored colored schools in the South. What is needed now is the indefinite extension of this practice, so that all well-established agencies for social betterment may be the annual beneficiaries of the churches. Thus, I can conceive of no more direct way for a church to engage in the work of social reform than to contribute annually to the National Child-Labor Committee, the American Peace Society, the National Playground Association, the Society for the Prevention of Tuberculosis, the Consumers' League, etc. etc., as well as to the local and state branches of these organizations. In anticipation of just such support as this, many of these societies now have what is called "institutional memberships," which may be held by any church contributing twenty-five or fifty dollars a year, as the case may be.

(8) Another admirable scheme, first suggested, so far as I know, by the Universalist Social Service Commission, is that of having churches, conferences, local and national sectarian organizations of all kinds, send fraternal delegates to the annual meetings of the great social reform societies of the nation. A resolution, instructing the American Unitarian Association to send such fraternal delegates to the meetings of some twenty-one different reform agencies, including the American Federation of Labor, during the coming year, was passed at the last meeting of the Association. This same plan may be wisely adopted by the churches themselves, whenever the great national organizations meet in their particular localities, or as a regular practice as regards the local meeting of their subsidiary branches. An act of this kind means the widening of sympathy and the extension of good feeling; and it signifies the recognition by the church of the essentially religious character of all work looking to the amelioration of social conditions. Churches, like our Unitarian churches, which take pride in their undenominational character, should find it as easy to send delegates to the annual meetings of the National Society of Charities and Cor-

rections, or the National Child-Labor Committee, for example, as to the annual meetings of the American Unitarian Association.

(9) The churches may undertake the work of publicity in all labor disputes, legislative conspiracies, investigations of social conditions, and fights for specific reforms such as clean milk, decent tenements, adequate transportation facilities, child-labor laws, etc. This was the work which should have been done by the local churches in South Bethlehem at the time of the steel strike last summer, and which, because of the indifference or prejudice of these churches, was undertaken by a special committee appointed by the Federal Council of the Churches of Christ in America. (See article in this department in the October ADVANCE.) This is also the one specific recommendation upon which Pres. Charles W. Eliot laid such emphasis in his address before the Association last May, on "The Wise Direction of Church Activities Towards Social Welfare." Said Dr. Eliot, speaking specifically of labor troubles by way of illustration, "Lockouts and strikes cause great mischief in every civilized society of to-day. The public therefore needs to be well informed concerning the causes and conditions of strikes and lockouts. . . . (But) neither party will give up, if it can help it, the right to strike a sudden blow against the unprepared enemy, and (therefore) neither will consent to publicity for their proceedings. . . . Here is a great chance for the churches. What the public need is knowledge of the conditions which give rise to strikes and lockouts in all sorts of trades and occupations. It is strange that in a democratic country it should be so difficult to procure a proper publicity. The timidity of manufacturers, trades-people and politicians is the root of that difficulty. Now the churches have nothing to lose in the way of profits in trade, and they are recognized as disinterested. *The churches should conduct industrial investigations.* Let a church find out, for instance, what the actual physical conditions are in any neighboring industry and what the rules are to which the working people have to submit; and, being found out, let the churches tell the public. Let the whole people know about these things beforehand, not after the strike has begun. . . . Christian endeavor ought to go beforehand, and learn what the injurious or unjust conditions are in all those forms of labor by which the people get their livelihood and the state lives, and teach the public beforehand what they are—not after war is declared, but before"—Here is a recommendation for social action upon the part of the churches which is of the first importance; and it is needless to add that it is a recommendation applicable to a far wider range of social problems than that of industrial disputes.

(10) But the church may not only perform this invaluable service of giving publicity to facts, but it may itself engage actually in this work as an agent of social reform. This may be done in two ways: (a) In its own particular town or city, it may make itself responsible for a certain amount of social work in a limited district specifically assigned to its care. In local charity work, this plan has been developed successfully in Buffalo, where certain churches, among which is the Unitarian, have been, *as churches*, constituted the local committees or boards of the Charity Society, and as such have been made wholly responsible for the work in their districts. A more elaborate plan is now being worked out by the N. Y. Federation of Churches, whereby the city is to be divided into a large number of small areas, each one of which is to be placed in charge of a particular church. A church assuming this responsibility is to look out for the enforcement of liquor laws and child-labor laws, report dirty streets, bad pavements, indecent tenements, and houses of ill-fame—in general, clean up its district and keep it clean. (b) In the second place, the church, through its minister or a paid representative, may itself enter the field for social reform, by advocating state and national legislation. Just how far the church may safely go in advocacy of social change is a difficult problem, but the Social Service Committee of the Presbyterian General Assembly in America has definitely committed itself to "the abolition of child-labor, . . . such regulation of the conditions of industrial occupation of women as shall safeguard themselves, the community, and future generations, . . . adequate protection of working people from dangerous machinery, objectionable conditions of labor, and occupational diseases, . . . some provision by which the

burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person or his family . . . the release of every worker from work one day in seven, . . . such ordering of the hours of labor as to make them compatible with healthy physical, mental and moral life—removal of unsanitary dwellings, and the relief or prevention of congestion of population—and the application of Christian methods in the care of dependent and incapable persons;" and the Federal Council of the Churches of Christ in America has committed itself to the three principles of "reduction of hours of labor, one day in seven for rest, and a living wage." It is difficult to see why churches, which find no trouble in serving as direct agents for the passing of anti-liquor or anti-gambling legislation, cannot serve equally well as direct agents for the more far-reaching legislation mentioned above.

(11) Lastly, the churches in any one community may associate themselves into one united agency for social work in that community, as a kind of Municipal Church. I have no room to describe this fascinating idea at length, but I would refer my readers to Dr. Washington Gladden's illuminating and convincing description of this proposal in his article entitled "The Municipal Church," in the issue of the Century Magazine for August, 1910. It is interesting to note, that, since the publication of this article, the ministers of Columbus, Ohio, have come together under Dr. Gladden's leadership, and have undertaken the organization of a local Municipal Church exactly along the lines of his proposal.

Here, now, are a few of the "first steps" which the churches may take to-day toward the socialization of their work. Other proposals, more comprehensive and radical, it is to be hoped, will appear in the report of our Unitarian Social Service Commission. Meanwhile, let us take these "first steps" without undue delay, that we may be ready for the greater advances which lie ahead.

"BAD STOKING."

There are side by side in the city two colossal chimneys. One belches forth clouds of smoke and sullies every clean thing around it with soot. You do not judge the power that the engines develop by the mass of smoke discharged from the chimney. The other chimney shows no smoke at all. Every atom of coal is consumed and turned into power. It is the work of intelligent stoking as against ignorance or negligence.

So of the lives of men. One man turns the resources of his life, his mingled experiences of toil and sorrow, or even of pleasure and success, into a cloud of visible distress and complaint. Another, catching the secret of life, takes the same volume of trouble, suffering, disappointment and loss, and passing it through the hot crucible, transmutes the whole mass of his life into flame and power and light. Who does not know men and women who have performed this seeming miracle?

THE NEW YORK LEAGUE

THE first meeting of the New York League of Unitarian Women for the season was held at the Church of the Messiah, New York, Friday, Nov. 4, beginning at eleven o'clock. The first part of the meeting was devoted to business, and the hearing of interesting reports: one, of the Anniversary meetings in Boston, by Mrs. J. H. Ambrose; one, of "A Journey to the Pacific Coast," by Mrs. Robert H. Davis, and one on the work of the Children's Aid Society, by its secretary, Charles Loring Brace.

The chief address of the morning was given by Miss Caroline S. Alexander, assistant probation officer of Hudson Co., N. J., who spoke in detail of the exhaustive study now being made of abnormal children in institutions. Since the abnormal child shows in exaggerated degree the traits of the normal child, it is hoped, through this study to get a test of mental capacity perfect enough to find the mental normality of the child in the public schools.

In spite of a severe storm and small attendance, twenty-two dollars were collected for the Meadville German professorship.

THE MISSIONARY SPIRIT

CONDUCTED BY REV. CHARLES W. CASSON

MAZZINI, whose writings are bound ultimately to find place in the accepted canon of the American scriptures, and who, better than any other, has proclaimed the really vital principles of the really new religion, states in his superb essay on "The Duties of Man," what we may rightly regard as the fact which should engage our attention as the exponents of a modern gospel. "What God wills is not only that his law should be fulfilled in you as individuals—had he willed this only, he would have created you solitary—but that it should be fulfilled in the whole earth, among all the beings whom he created. Life, then, was given you by God that you might use it for the benefit of humanity, that you might direct your individual faculties in the development of the faculties of your fellowmen, and that you might contribute by your work some portion to that collective work of improvement and that discovery of the truth which the generations slowly but continuously carry on. The time has come to teach men that, as humanity is a single body, we are all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active and strong."

We are blind to the real facts of the age if we have not recognized the significance of this statement in its application to modern conditions. A revolution has taken place in the relations of the individual to humanity. The processes of evolution have reached their ultimate product in the social individual. It is a type distinctly different from all others. Indeed, the social individual may be regarded as being a creature as much in advance of the individual as formerly considered as civilized man was above the ape-like savage of primitive times.

The old individualism is dead, and the sooner we discover it the better. Social limitations have transformed conditions. It is not possible for any man to live unto himself. His life is inextricably tied up with his fellows. Territory is occupied, and his freedom to move about is being lessened every year. Production is socialized, and he is forced to buy every element of life. Civic concentration has robbed him of practically all pioneer privileges. A new day of dependence has come, against which all individualistic declaration is without avail.

In our religious work in this year of progress, 191,000,000, we are dealing with a new creature—the social man. He is still the individual, but in his relation to others he has an entirely new value and function. Here is a circle of steel, complete in itself. Combine it with other circles, and it becomes a link in a chain. A tube of paint has certain distinct properties, but when intimately associated with other tubes it produces the painting. A note may sound distinctly and clearly, but in union with other notes it becomes part of a great swelling symphony. A man exists as an individual, but in union with others he makes that larger self, Humanity.

In making these preliminary statements, I am not burglarizing Mr. Holmes' department of the church and social justice. Between that department and the missionary spirit there is a very wide door open, of whose existence apparently not all of us are yet aware. Religion must deal with man as he is to-day, and if man is a social creature, dependent upon others, and sharing with them the common fortune, then social justice becomes simply the religion of life expressed in terms of humanity and the larger self.

Our religious message is primarily one of individualism, and rightly so. In spite of all the changes that have come in social conditions, there is still the imperative need of emphasizing the supreme worth of the individual. The social revolution has altered none of the essential facts of individual will and responsibility. Always the one has counted supremely. In evolution humanity has risen through the one who groped and grew, and not through the surge of the mass. In all human achievement great deeds have been born of the individual aspiration, and all great movements have culminated in the individual act. In all the crises of life, when the choice momentous

must be made, and the greatest sorrow borne, every man must enter his Gethsemane alone.

And in religion it is the individual who counts most of all. God never addressed an audience of more than one. All religion deals with the relationship between one God and one man. In matters of truth, duty, revelation, aspiration, will, the multitude counts not at all. There never was a time in the history of mankind when there was more need than now to declare that a man's greatest duty is to be true to himself, that a man's greatest task is to assert the powers of his own being, and that in these days of consolidation the combination that alone is irresistible is that formed by the one true God with one true man.

And in all social movements it is the individual who is the fundamental force. There is no antagonism whatsoever between socialism and individualism. The former is the direct outcome of the latter. The great social movement of to-day is but the collective assertion of the individual to life and development. It has been found that the individual can best assert his true self by means of a social compact whereby society guarantees freedom of development to the single life. Back of the social surge of revolution stands the individual, thrusting off the economic fetters that prevent the exercise of his nobler and larger powers. Socialism is but the assertion of individualism in the large. Individualism by retail is practically impossible; by co-operation we shall secure success.

Private individualism is passed, if, indeed, there ever was such a person as a private individual. In industry the individual is either a cog in a great machine, or is caught between the cogs. Capital and labor are alike individually helpless. Most men are mere tagged automatons. Politics is a pitiful puppet-play. The recent Massachusetts campaign was just a battle between two rich men, whose slogans were alike,—"Your money's worse than mine." The average voter last month was caught in the suction of the last campaign automobile. He had a button instead of a belief, rancor instead of a reason, and made up what he called his mind by the light of red fire, rather than by the light of his own reason. We have become a nation of lookers-on, taking even our pleasure by proxy, as any football game or aviation meet will demonstrate.

But there are signs also of the renaissance of individualism. The failure of the church to hold men within the narrow circles of a creed reveals it. The failure of college trustees to oust theological professors who dare talk religion indicates it. The great insurgent movement that has swept the country and re-made political parties shows it.

The social movement of the common people toward fuller justice and larger range proves it. The awakening spirit of democracy in Oregon and other western States gives tangible evidence of it. *And all of it is by the will of God!*

It is this recognition of God in the large affairs of human life that is the genius of the liberal movement in religion. It is this consciousness that alone can create a forceful missionary spirit. As Mazzini says, "The cry which rang in all the great revolutions—the cry of the Crusades, God wills it! God wills it!—alone can rouse the inert to action, give courage to the fearful, the enthusiasm of self-sacrifice to the calculating, faith to those who reject with distrust all merely human ideas. Prove to men that the work of emancipation and of progressive development to which you call them is part of God's design, and none will rebel."

Is not this the basis of our missionary zeal and enthusiasm? The declaration of the fact that God is working in his world, and that we may individually work with him, must inevitably rouse all men to action. It has never yet been clearly proclaimed that a man may participate in the divine enterprises. Always the human life has been made to be a thing subservient, dependent, receptive. It has been the religious task of man to accept whatever Providence saw fit to bestow, and the fortunate have ever emphasized the privilege of poverty and the lovingness of loss.

Thus far, even as a Unitarian church, we have been strangely content with a childlike trust in God as the Father of the race. Our conception of him has been expressed in terms of immaturity, and we have commonly conceived no higher thought than that of the Fatherhood of God. We have cried out as children for the protecting arm, and

have regarded safety and peace as the highest products of religion.

But times change and man advances. It may be truly stated that we have arrived at a point in human experience and development when we must postulate something more concerning both God and man. Mankind passes from childhood to maturity, and demands religious facts in terms adequate to its larger experience and needs. Cradle-creeds have been flung away. Child-conceptions no longer satisfy or even attract. There needs to be the new declaration of the divinity of man and the democracy of God. This alone can arouse modern man to an enthusiastic interest in religion.

It becomes our first duty to help men discover themselves. Thus far the paramount enterprise has been the discovery of God. But now we must turn our faces in the direction of a new field of exploration. It has been revealed to those of us who have made any advancement into this new country of the soul that man is infinitely higher than he has supposed himself to be. He is like the pauper who suddenly discovered that he was a prince of the royal blood, and that a throne awaited him. In the light of the new thought of man, he becomes in nature and privilege and power the kinsman of God. He becomes partner in the enterprises of God, and vitally concerned in the affairs of the universe. He is more than creature; he is co-creature with God. Because of the democracy of God he shares in the government of humanity.

Primarily, therefore, he must trust himself. What men need to-day is not faith in God so much as faith in themselves and their fellowmen. It may even be questioned as to whether a man can have any real faith in God if he has not faith in himself. But beyond all doubt, it is this faith in oneself that most men need. When I was publishing the Paragraph Pulpit as part of my publicity work in my parish in Ottawa, I was met one day by a Catholic, who proceeded to thank me with much warmth and sincerity for the little sermons I had been publishing daily. "They have done something for me that my church has never done," he said, "they have made me trust myself." It was a worthwhile tribute. It was the tribute which above all others we ought to seek and receive.

And the other half of our message must deal with man as a social individual. He lives not of himself, or by himself. His life is not his own, and his sins are visited not only upon his own head. The old individualism that made a man responsible only for his own safety and strength and purity enlarges indefinitely. Instead of being a recipient of private blessings, he becomes responsible for public woes. He discovers himself in all others, and finds that he can advance his own interests only by advancing the interests of all.

This is a veritable religious revolution, in comparison with which the events of 1776 and 1864 were but hard jolts on the pathway of progress. This means a new humanity, and in time, a new world. Make a man conscious of his divinity, and he will rise to recreate his environment consistent with his higher nature. Declare to a man his responsibility as a dynamic factor in the democracy of the universe, and you make him a new creature.

However we may hair-split concerning the logical exactitudes of Prof. Doan's new definitions of God, one thing is splendidly certain—he has made us conscious as no other man has for years that God is a force to feel, an emotion to experience, a vibrant impulse to be thrilled by, and moved by, and transformed by. Doan is right. His imperfection of definition counts not at all. Can you dissect and define the emotion that thrills through you when a symphony sings itself into your very soul? Can you put in cold type your experience when you behold for the first time the majestic spectacle of Niagara Falls? Can you state with logical exactness your feeling when you look upon the face of that most wondrous creature, a newborn child? And if it be your own first born? Then how shall we hope to adequately express an emotion that must transcend all of these? Let us practice our dissections upon the dead; as for God, let us seek him, and feel him, and be thrilled by him, and go forward as his comrades and co-workers in the re-creation of the world.

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CHURCH OF THE MESSIAH, NEW YORK

The officers and members of the Messiah Branch Alliance of the Church of the Messiah

Park Ave., and 34th. St., New York City, would be glad to welcome to their meetings any strangers who may be studying, working or otherwise enjoying a winter in New York City. The Alliance meetings are held in the church chapel, Park Avenue entrance, the third Tuesday of every month, at 10.30 o'clock. Communications may be sent to Mrs. O. F. Page, president, 505 West 111th. St., New York City.

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NEW ENGLAND LETTER

THE naturally independent character of the churches of the Unitarian Fellowship has become so pronounced a feature that the problem of providing means of contact between these churches is becoming an increasingly difficult and serious one. This contact should naturally find expression in the various conferences distributed and organized upon the basis of geographical location. But there can be no doubt of a declining interest in the various New England Conferences if any judgment can be based upon the returns which are coming in from the recent meetings throughout these states, including some 266 of our churches. Here and there one hears an echo of the old time spirit and enthusiasm, but on the whole indifference and dissatisfaction prevail not only toward the accustomed method of bringing the representatives of our churches together but also to the stereotyped character of the programmes themselves. The fact is, the fate of these conferences is hanging in the balance. At the recent New Hampshire conference it was suggested that at the next session of that body, the churches provide motor cars for the transportation of the delegates to the place of meeting. This expedient has already been resorted to in the case of some of our young peoples meetings with rather questionable success. In the category of modern invention there remains only the flying machine as a nesecsary adjunct to our religious convocations; and when we have exhausted this resource our church conferences must wait upon the progress of science and invention. It is impossible to bring any such indictment as this against the individual churches however. From all quarters come reports of a satisfactory beginning of the winter's work. A record of events wherever it is possible to obtain it tells the story of increasing congregations and a desire to direct these forces into channels of real serviceableness. About the average number of pulpits are vacant, but the more important ones give promise of being filled within a short time. The church at Plymouth has wandered far afield from the traditions of which some of our First Parishes boast in the matter of long pastorates. The pulpit has been vacant for many months, and the prospect looks dismal of its being filled if a certain probationary clause which is reported to affect the man who becomes its minister, is enforced. Another first church vacancy is that at Salem. The location of this church in a business block with trolley cars passing every minute during the period of the morning service, together with the existence of two other churches in this city where one would perfectly well meet the requirements, introduces a situation which must sooner or later be solved. Each of these churches at present is jealous of its honorable tradition and career and will not anxiously relinquish the associations which have been thrown about it. It is merely a question of time, however, when the Unitarians of Salem must become united. Waltham and Worcester have been passing through the accustomed candidating period, but it is reported of both of these churches that they are soon to reach a decision regarding a future minister. Rev. Alfred Free has accepted the call of the church in Winchendon, and has already begun his work there. Rev. A. H. Winn, formerly of Troy, N. Y., has assumed the ministry of the Bell street Chapel in Providence. Rev. G. H. Howes, a former minister of the Universalist church in New Bedford has been chosen to carry on the important work of the Unity Home in that city. This Home organized under the ministry of Mr. Frothingham at that time minister of the First Church, and developed to a great degree of effectiveness by Mr. Geohegan, is of the greatest importance in the lives of the protestant constituency at the North end of the city. Rev. Joel Metcalf of Taunton has begun his work as minister of the society in Winchester. More than the usual influence and interest prevailed in this choice, since the founder

of the church, Rev. Richard Metcalf, was an uncle of the present minister.

Building operations are generally conceded to be a hopeful indication of substantial progress. The corner stone of the new church in West Somerville has been laid. Work is nearly completed on the church at Chestnut Hill, and the dedication of the handsome structure at Lynn is to take place some time during the early part of December.

An epoch in the history of the Memorial church in Hopedale was marked on the 13th of November, on account of the installation and dedication of a chime of bells which has recently been placed in the tower of the church. The chime consists of eleven bells made by the firm of Menelly & Co., of Watervliet, N. Y., and is the gift of various members and friends of the parish.

Visitors from points outside the provincial limits of New England include Rev. Bradford Leavitt of San Francisco who is supplying the pulpit of Arlington street Church during November, and serving as Billings lecturer in South-Eastern New England. Principal H. C. Maitra of the city college, Calcutta, one of the leaders of the Brahmo Somaj movement in India, has travelled extensively over New England, visited numerous conferences, and brought to large numbers of our people an entirely new light and interpretation upon the ethical and religious ideals of the East.

The department of Social Service, represented by its secretary is co-operating very widely throughout various sections of New England in the numerous conferences on modern problems—rural, village, and city—which are being conducted in many places. On the 13th and 14th of November meetings were held at the Unitarian church in Middleboro. Three days' conferences have been held in the villages of Rowe, Mass., and Andover, N. H., under the auspices of the Unitarian churches. At all of these conferences speakers of unquestioned authority have appeared on the programme and a distinct civic uplift has been the inevitable result. The people's meetings for the discussion of social and civic questions which were conducted so successfully last year at the Austin street church in Cambridge, have been resumed this winter in the First church in Harvard square. The speakers during November included Mr. John Graham Brooks, who took for his subject "A substitute for socialism," urging an adoption of the German co-operative system; Dr. Charles W. Eliot spoke on "The conservation problem in America"; Miss Mary Boyle O'Reilly, through virtue of her understanding of the immigrant child, announced as her subject "The boy at the cross roads"; Mr. Lewis J. Johnson of Harvard University spoke on "The initiative and the referendum." The attendance at these meetings was most encouraging and the movement points to even greater usefulness than it accomplished a year ago.

There is a renewed activity in matters relating to the Sunday school all along the line. Pres. Lawrance is making many visits to schools and groups of workers, and his influence is preceptibly felt. The Boston Sunday school Union has broken loose from its old moorings and has become peripatetic so far as its place of meeting is concerned. The October meeting was held at the accustomed quarters in the South Congregational church. The November meeting moved to the Arlington street Church, while on December 19th another move will be made to the Bulfinch Place Church. ALSON H. ROBINSON.

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THE GERMANTOWN CONFERENCE

Annual meeting of the conference of the Middle States and Canada.

IT was more nearly what a conference ought to be than any that we have attended for a long time. Not that the attendence was phenomenal—though attendance was unusually good. Not that any of the addresses given were exceptionally eloquent and epoch-making—though all were of high order, and more than one of significant value. But there was *real conference about real things:* an active participation of the delegates in lively debate, in which laymen vied with the ministers in the eagerness of their interest, and in which problems, practical as well as speculative were vigorously handled. Moreover the program differed from some other programs in two particulars. There was not so much of it—on paper. For two sessions only a single address was down and those were the most wide-awake sessions of all, and none of the meetings, with one possible exception, was over-crowded with speakers. The opportunities for discussion were generous—and no waiting, ever, for the next man to speak. Again a larger proportion of the speakers were younger men, or men recently entering our Conference. This meant that some well-known leaders whom we are always glad to hear were missed from

the program, and that with regret. But the younger men made good: the speaking was all vigorous, progressive, and effectual. There were few, if any, dull moments.

The Conference began Wednesday afternoon, November 9, with a largely attended meeting of the National Alliance women. Mrs. J. W. Sargent, Vice-President for the Middle States, presided with dignity and precision. Mrs. Robert H. Davis gave a breezy and stimulating story of her recent trip to the Pacific Coast: and Mrs. Charles E. St. John of Philadelphia, presented graphically the picturesque aspects of the recent Unitarian pilgrimage to Hungary.

Wednesday evening, two contrastingly essential factors of the liberal cause were presented in interesting antithesis. Rev. Frederick R. Griffin, of Montreal, spoke of "The Higher Practicability"—the concrete work of the church, not in its multitudinous fret of detail, but its dominating spirit of constructive service—its kingdom of heaven on earth; while Prof. Frank C. Doan of Meadville Theological School spoke of "The Higher Mysticism"—*the mysticism of the will*—with much charm of diction and earnestness of manner. Rev. Thomas A. Slicer who presided added not a little to the value of the discussion by the pertinence of his introductions and interpreting comment.

Thursday's sessions began in the morning with plain, straightforward business. The president of the Conference, Mr. Adelbert Moot opened the session with a fitting word of welcome: proper committees were appointed, the Treasurer's report read by Mr. Cyril H. Burdett, who not only presented the financial details of the year, but a very illuminating statement of what had been happening through our financial methods, for the last ten years. The Report of the Secretary revealed many changes in the *personnel* of our ministry, some encouragements in missionary enterprise, a few discouragements, as well, but no radically significant happenings for the year.

The one formal address of the morning we publish elsewhere: a stirring discussion of the question, "Have We an Adequate Theology?" by Rev. Richard W. Boynton of Buffalo. The debate which followed was of the right sort. Rev. C. A. Henderson started it with precision by a clear-cut note of "contrary opinion" vigorously and attractively presented. Others sharing in the discussion were Revs. Charles E. St. John, C. S. S. Dutton, John H. Holmes, Thomas R. Slicer, and A. R. Hussey; but a woman's voice was the first to be heard, that of Mrs. William I. Lawrance, who pleaded for less intellectuality and more warmth of every-day sympathy in the preaching of our churches: while in some ways the most compact and searching contribution to the discussion was from a layman, Mr. Emerson P. Harris, of Montclair, N. J. When the tide of thought and feeling was running highest, came the fitting moment for the abandonment of the controversial tone, and the exaltation of a genuine service of worship, beautifully conducted by Rev. Elizabeth Padgham, of Rutherford, N. J. Then came adjournment for luncheon and the discovery of the rich resources of hospitality which the ladies of the Germantown church had in store for us.

In the afternoon officers were elected—by a real election—a form of Australian ballot containing considerably more than the necessary number of names being used. Mr. Adelbert Moot was unanimously and with much enthusiasm re-elected President, and the following vice-Presidents were also elected without division of ballots; Rev. Thomas R. Slicer, of New York; Rev. U. G. B. Pierce, of Washington, D. C.; Mrs. Franklin W. Hooper, of Brooklyn, N. Y.; Mr. W. W. Justice, of Germantown, Pa.; Rev. John Haynes Holmes, of New York; Rev. Franklin C. Southworth, of Meadville, Pa.; Rev. W. C. Gannett, D. D., of Rochester, N. Y.

Trustees and Directors were elected as follows:—Mr. Thomas W. Morrison, of Newburgh, N. Y.; Rev. William M. Brundage, Ph. D., of Brooklyn, N. Y.; Rev. Leon A. Harvey, of Brooklyn, N. Y.; Rev. Charles E. St. John, of Philadelphia, Pa.; Rev. Caleb S. S. Dutton, of Brooklyn, N. Y.; Rev. Elizabeth Padgham of Rutherford, N. J.; Rev. Edgar S. Wiers, of Montclair, N. J.

The afternoon's discussion was devoted to the reports of two committees, both presented through Rev. Charles E. St. John: the first a report on parish methods and the second on Conference policy. The latter proved to be the more kindling of discussion, the issue of continuing the present arrangement of co-operative service with the American Unitarian Association being chiefly in debate. Mr. W. H. Aborn of Orange presented the issue in its definite scope by urging that the Conference give up its attempt to maintain a separate budget but leave to the A. U. A. the entire responsibility of paying the salary of the Field Secretary in this department, and directing all its affairs: and a motion to this effect was made by Rev. Richard W. Boynton. An animated discussion revealed, however, that those desirous of a change were in small minority, a most decisive vote disposing of the motion for the abandonment of the Conference method, although by a later motion the matter was referred to the directors for more deliberate consideration. The discussion of both reports was formally opened by Mr. Cyril H. Burdett of Brooklyn, who urged particularly for a larger participation of laymen in church and conference affairs.

Thursday evening brought a platform meeting of crowded good things. Rev. Alfred R. Hussey of Baltimore presided and four of our younger ministers proclaimed "The Spirit and Message of Advance." Rev. John W. Cooper, Ph. D., spoke of the message proclaimed by Modern Philanthropy; Rev. Caleb S. S. Dutton, of Brooklyn interpreted the message written in Modern Literature; Rev. Edgar S. Wiers of Montclair unfolded the message taught by Modern Science: and Rev. Edwin A. Rumball of Rochester revealed the message as drafted by Modern Statesmanship. Each man had an eager message, and felt the necessary constraint of time with natural impatience, but not one could have been spared, and the interest of the session was unflagging. All took a distinctly radical tone, thoroughly progressive and with ringing vehemence of emphasis on the significance of things new: and surely there was nothing hackneyed or commonplace in the thought of any.

Friday morning's session began with a modest but impressive service of worship led by Rev. A. J. Wilson of Newburgh, and was devoted to the interests of Sunday School work, with Rev. William

I. Lawrance, president of the Unitarian Sunday School Society, in charge. Mr. Lawrance's own address on "Our Ideals and What We Are Doing to Make them Real" was of utmost value:—presented in an earnest, straight-forward and illuminating manner, it opened out to an informal discussion, with questions and answers following one another in brisk pertinency, and under Mr. Lawrance's sane direction never running into vain or unprofitable fields. At noon the session adjourned for luncheon—and then for good-byes.

During the meeting of Thursday resolutions were passed, strongly urging for the sympathetic and effectual support of our churches in the project of building in Washington a larger and more representative church building: and advocating the principle of arbitration in the settlement of the expressmen's strike in New York.

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THE UNITARIAN CHURCH IN CANADA

THE Unitarian Church in Canada exists, and extends its sphere of influence, in the teeth of three great obstacles; first, the absorption in material affairs of a nation richly endowed with natural resources which is just beginning to find itself commercially; second, the overshadowing of powerful churches, predominant in the old lands from which most of the inhabitants of Canada have been, more or less recently, drawn, and bound up with their ancestral traditions in a way which makes the Unitarian seem like a "Stranger's Church"; and third, isolation. It is difficult to keep the sentiments of solidarity and unity of purpose, so stimulating to growth and effort, alive between people who never meet, and whose lives are divided by many days of travel. Taking Winnipeg, with its Icelandic and English Unitarian churches, as a center, one must travel a thousand miles, or more, east or west, before coming to a church of the same faith, in Calgary, or in Toronto. In other words the length and breadth of the Dominion, an area larger than that of the United States, is dotted by no more than nine Unitarian churches, the most easterly separated from the westernmost by over three thousand miles of distance. It were small wonder if the people and the ministers, of these sundered congregations should seem to themselves but as voices crying in the wilderness. It is they who blaze the trail, to them is given the difficult but honorable task of the pioneer.

The longest established church in Canada is that of the Church of the Messiah, Montreal, P. Q., a society with an honorable history of nearly seventy years. Three years ago this congregation erected a fine new church, situated in the heart of the principal residential section, a church building which manifests in every detail the loving care and devotion of those whose ideals it embodies. Its inspiration is due in largest measure to the honored Paster Emeritus, Dr. W. S. Barnes, who a year later retired after thirty years of unwearied service in the interests of his people, resigning the active labors of the church to the Rev. F. R. Griffin. After a summer vacation of nearly two months the church opened its doors for service the first Sunday in September, since which time the congregations have been steadily increasing in number. Much interest is being manifested in the Sunday evening sermon given to the consideration of social and theological topics, and to which many strangers are drawn. The Sunday School is a center of ever-increasing interest; with an enrollment of 140, it begins with a successful kindergarten, whose sessions are held during the hour of morning service, and proceeds through carefully graded classes, to groups of young men and women of adult age. There is a young people's society, called the Volunteers, who are always ready to live up to their name as occasions of service arise. The Women's Alliance is active, and strives to be sensitively alive to all opportunities of promoting the welfare of the church, and the surrounding community. Its Post-Office Mission work has long been especially vigorous, and helpful in the extension of the church life. The Branch has recently outgrown the one monthly meeting which used to serve its needs, and meets twice in each month. During the last six years the Alliance raised $3500.00 towards the expenses of the new church, besides contributing to many appeals and local charities. Situated close to the leading university of the Dominion, and in a city which has nearly doubled its population in ten years the possibilities of this church are inspiring.

The First Unitarian Church in Toronto re-opened for service on the first Sunday in September, and since then has had unusually large congregations. At the Sunday evening service the Rev. Mr. Hutcheon is giving a course of sermons entitled, Pilgrimages to the Homes of great Teachers. A Publishing Committee takes charge of the re-production of some of Mr. Hutcheon's sermons. This church is fortunate in the possession of several interested and alert study groups and classes. Unity Club began in October a fine series of lectures, and meets every other Wednesday, alternating with the Browning Club, which this year is taking up the works of Tennyson. The Pastor has a class of young men who meet weekly for the study of literary, political and social topics. The Women's Alliance is active, and has the largest membership of any branch Alliance in Canada.

The Church of Our Father in Ottawa, which last winter installed as its minister, the Rev. G. W. H. Troop, has just observed its tenth anniversary. On that occasion the special preacher was Prof. Clarke-Murray of McGill University. This congregation is fortunate in possessing a compact and serviceable church building, very favorably situated on a large lot in the center of the residence district. Possibly its most salient feature is expressed through its Unity Club, an association of thoughtful men who meet once a month, and after a social supper, discuss such topics as the following, which are the first three chosen for treatment during the current winter: What does Life mean to me? What does the Bible mean to me? What does the Church mean to me? The Women's Alliance numbers a small band of interested and progressive women, who, thoroughly believing that whatever touches life with upward tendency should be recognized as religion, strive to keep their society in touch with the advanced thought, and the reform movements of the day.

Unity Church in Hamilton, Ontario, is young and struggling. A member writes, "We have

not one person of influence in our communion, we belong one and all to the working classes, and all the struggles and difficulties we encounter arise out of the fact that, while we contribute, probably, a larger proportion of our incomes than wealthier congregations to church expenses, our members need to be four or five times as large as theirs to reach their standards." Yet in the midst of a very conservative and orthodox community Hamilton is more than holding its own, and is engaged in the following activities: The Pastor, the Rev. Felix Taylor is giving weekly lectures on Unitarianism which are well attended, and the tracts given to supplement the special topics of the day are eagerly carried away. A weekly study class in which the pastor and members are reading Prof. Rauschenbusch's *Christianity and the Social Crisis*, is awakening interests in the place of the church in social betterment. The singing of hymns by Unitarian writers is also made a feature of the church life, and this is rousing in people a knowledge of the devotional side of Unitarianism. This has been facilitated by the gift of one hundred copies of the Essex Hall hymnal from Sir John Harrison, ex-president of the British and Foreign Unitarian Association, and would be still further promoted if the church could obtain sufficient copies of the American Psalter. The Sunday School has a good library, and a string orchestra. Its adult class under the leadership of the pastor has been studying with keen interest the Book of Genesis in the light of modern ethnographical research. There is an active and energetic Young People's Religious Union, and a Branch Alliance which is felt to be indispensable to the support and growth of the church. No wonder that in spite of small means and discouragements Unity Church, Hamilton, feels itself very much alive!

To the environment of All Souls Church, Winnipeg, very similar remarks apply. Overshadowed by the power and influence of the great orthodox churches, whose enmity discourages the timid, and blocks enquiry, the Unitarian church is popularly supposed to be deficient in energy and unable to enlarge its bounds for the lack of a really vital gospel. Here, as elsewhere, people who have come to the Unitarian point of view continue to shelter themselves from the winds of censure by a nominal adherence within the old folds. The congregation of Unity Church is working hard to pay for the splendid new site it has secured for its future building, and in this undertaking the Women's Alliance and the Girl's Club are bearing their full share of responsibility. Already one young man has gone out from this congregation to be trained at Meadville for the work of the ministry, and two others are preparing to follow. Street meetings held during the summer have interested people who never before knew what Unitarianism meant. It is impossible to doubt that this church is getting ready to do a great missionary work in the wonderful West. As representative of a liberal faith in a new and rapidly developing country the Unitarian church in Winnipeg has a magnificent responsibility to shoulder. Great things depend on getting the church organized without delay. The congregation must have a suitable habitation, and the East must realize its obligation to help forward this most pressing work.

A most interesting movement in Western Canada is that of the Icelandic Unitarian Church, two congregations of which have settled ministers, whilst three or four small societies depend on occasional preaching. At Winnipeg the First Icelandic Church has settled over it the Rev. G. Arnason, and at Gimli, the Rev. A. E. Kristiansson. These two churches, together with the societies at Mary Hill, Man. Otto Man., and the Icelandic settlement at Lake Winnipeg, are affiliated in The Icelandic Unitarian Conference, the work of organization being in the hands of the Rev. R. Petursson, who is the A. U. A. Field Agent among the Icelanders. Very promising conditions prevail in general among these young societies, isolated from the rest of their co-workers by the double barriers of language and racial differences. The church at Winnipeg has grown steadily in the seven years since its reorganization by Mr. Petursson; it holds property to the amount of $20,000, pays half the minister's salary, has an Alliance branch of twenty members, and has proved a liberalizing influence in the life of the people generally. K. W.

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MIDDLE STATES LETTER

THE items in this column consist in largest part of answers by the ministers of the churches to the question, "What do you consider the most important forward step that your church has taken recently or its most successful new method of work?"

The First Church of Philadelphia has called Mrs. Mary G. White from her work in the church at Syracuse to be its Parish Assistant. She has devoted herself to searching out the children and to re-organizing the Sunday School and as a result of her effective work Mr. St. John reported at the Middle States Conference that the Sunday School has already doubled in size.

The Baltimore Church has, during the past two years made three important changes and innovations, all of which have proved of value to the church work. Mr. Hussey reports on these as follows: "1. The change of hour of the second service from 8 to 5 P. M. Ours is the only church in Baltimore having its service at this hour and we get together excellent congregations numbering into the hundreds. My aim is to follow the late Dr. Huntington's suggestion, 'In the morning, preach; in the evening, teach.' 2. The formation of a men's club, meetings not large but those who come really interested. Monthly meetings, very informal, in parish parlors. Smoking and informal collations. Speakers on live topics with discussion by all present. This year the club is entering on a course of study dealing with various aspects of socialism. 3. Our settlement house, founded five years ago, has moved into larger and better quarters in one of the worst sections of the city. Here all our philanthropic work is done, our aim being not so much relief as prevention of poverty. Our best work is the daily luncheon and rest hour for from fifty to sixty girls working in the tobacco factories of the neighborhood."

The work of the First Church of Buffalo is summarized by Mr. Boynton thus:

"Our congregations have been unusually good, seeming to promise a prosperous year. The women

of the church are busy preparing for the annual fair. For the past two years the fair, held on two successive days, has each time cleared $1500, which with an equal sum added by the men of the church has been applied to the debt, reducing it $6000 in the past two years. A newly organized men's club held its first meeting on Oct. 28, with Rev. Eugene R. Shippen of Detroit as the principal speaker. The club will meet about four times during the winter, and is looking forward to an address later by Dr. S. M. Crothers. Neighborhood House, the social settlement carried on by this church, has for its Head Worker this year Miss Edith Fosdick, a Vassar graduate with several years' experience in social work. The playground, on the large lawn of the house, which was utilized by an average of 150 children, mostly boys, through the summer, will remain open until cold weather. A number of the regular clubs, athletic and otherwise, have begun their winter's work. The minister of the church has lately been serving as chairman of a large interdenominational committee, organized for the purpose of affording a social centre for the colored people of Buffalo, whose welfare has been badly neglected. A suitable two-flat building has been secured in a desirable location, and the centre, offering a place for social gatherings, clubs and classes, will soon be in operation, with a colored resident, assisted by white volunteer helpers. The principal supporters of the movement are members of the Delaware Avenue Baptist Church, but Presbyterians, Catholics and others have been interested.'

The First Unitarian Society of Albany under the leadership of Rev. Dr. William S. Morgan took a prominent place in the religious and social work of the city. A Unitarian club has been organized in the society with a membership of approximately one hundred members. This club holds monthly meetings at which addresses by distinguished men are given. The church has taken an active part in the movement for civic betterment in the city. Dr. Pollock, the superintendent of the Sunday School is General Secretary of the Civic League and Dr. Morgan was associate editor of the civic magazine published by the league, *The Albany Citizen*. Nearly all of the men of the society are members of the League. The Woman's Alliance of the church is active and is accomplishing excellent results.

The Newburgh Church which succeeds as few if any of our churches do in reaching those who toil with their hands, has found its forward movement in a Current Events Class. This meets bi-weekly. At one meeting some question of interest is discussed by all, the discussion being open by one assigned beforehand to this task. The second meeting of each month is devoted to an address by some out-of-town speaker on some of the great social problems of the day. This is followed by open discussion from the floor.

The Rochester Church is turning its attention to its own Gannett House, an account of the opening, dedication and purpose of which we hope to publish soon.

At the Passaic Church the young people have organized a dramatic club and are hard at work. The annual fair of the Alliance is held Dec. 1. The Sunday School thrives, has adopted the Beacon Series of lessons and with an enrollment of fifty maintains an average attendance of over forty. Mr. Graves is a member of a committee of the Board of Trade which is fighting for municipal playgrounds in place of those now privately supplied and is the secretary of another committee of the same board for the study of the congested districts of Passaic. He was appealed to to help direct and even in some parts lead a political fight in one of the wards for clean and good honest government and succeeded in aligning all the ministers of the ward on the issue.

The new spirit which is manifest in the work of the churches, is splendidly stated by Mr. Newman, who has recently left the Willow Place Chapel:

"The Willow Place Chapel has of late years recognized that the Sunday helps to righteousness have been insufficient to meet successfully the week day hindrances, and it has tried to overcome this defect by fighting the everpresent temptations to sin in its neighborhood. Thus, while it taught personal and social purity, it recognized that the dark street, with its area way, nooks and hallways, has temptations for the weak to immorality; so it persuaded the city officials to put in additional and more powerful street lights, and the police to be more systematic in their patrol and more persistent in stopping vulgar street scenes. While it taught "Thou shalt not kill," body or soul, it insisted that this referred to the greedy landlord who neglected the sanitary conditions of his tenements and permitted disease and contagion to spread among men, and it fought these conditions and these landlords until it effected an improvement. It recognized that for large numbers physical health is helpful to soul growth. Hence, it has fought over-crowding, worked for open air centers for convalescent people, the re-pavements and cleansing of bad streets with their clouds of germ ladened dust and the repair of sloppy sidewalks. Not only has it taught the children not to fight but it has provided them with a place to play and the means to fix their attention on other and higher things. It has created a new public opinion in its vicinity about child dangers and temptations and care and it has disseminated information about civic evils, and their suggested remedies, by means of public meetings and a sociological tract rack which has distributed thousands of pamphlets on all sorts of social and moral questions. It has accomplished these and many other like improvements all designed to remove temptations to sin and the conditions which deaden man's sensibility of sin from its neighborhood.

The Chapel has been able to do this work because some of its members and friends have felt that practical Christianity was not summed up in the attendance upon a comfortable and entertaining church service, nor in the inactive approval of radical ideals, nor in the chipping off or glossing over of personal defects of character; but it required service: not some vague yearning after a far distant vision but an immediate attention to the betterment work needed about it. The common point of view of these workers is that though the individual needs to be given an ideal toward which to labor and to be strengthened to meet his temptations, he also needs to have those temptations that are everywhere about him and which assault him the major portion of his day removed, so that the

number and strength of the restraints upon his development will be reduced to a minimum. The common theory of these workers is that though it is true that righteousness cannot be won without personal desire and labor after it, yet it is foolhardy to preach and teach and strive after righteousness while the causes and conditions which make for unrighteousness are left severely alone."

The endeavor of Mr. and Mrs. Baker in South Brooklyn to get the Socialists into the Unitarian Church by establishing a Socialistic-Unitarian Church does not seem to have succeeded and Mr. Baker has gone to the Socialists with the ethical and religious message of the liberal church and is speaking for them in Maine and Massachusetts. Mrs. Baker is continuing the South Brooklyn work in the Sunday evening services, in the Sunday School of twenty members and in the Alliance which has recently gained three new members, the church adding the same number. Mrs. Baker has been asked to assume the direction of a Finnish Sunday School of the neighborhood and has consented on the accepted condition that it be of the liberal faith. The financial condition is unsatisfactory, save in the Finnish school which is self-supporting, and Mrs. Baker appeals for help for the Alliance fair which is to be held the first week in December. Liberal papers and books are also needed in the Finnish work. Her address is Mrs. H. S. Baker, 324 55th St., Brooklyn.

The noteworthy fact in such a resumé of the news of such widely differing fields is the prominent part sociological endeavors have come to have in our churches. All of these do not succeed but the line of advance and the modern appeal seem to lie largely in this field.

EDGAR SWAN WIERS.

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NEW BOOKS

AMONG FRIENDS:—By Samuel McChard Crothers. Boston and N. Y., Houghton Mifflin Co. 278 pp. Price, $1.25 net.

DR. CROTHERS' latest volume of essays is not like the traditional barrel of apples. It has not been "deaconed." After we had read three of the first four chapters (the fourth was an old friend) we formulated in our mind some phrases of condescending criticism to be woven into this review. Then we read the next three essays and consigned our phrases to our intellectual waste basket. To be precise, it was the essay "In praise of Politicians" that set our blood dancing, while the "Romance of Ethics," and "The Merry Devil of Education'' accumulated delight. Dr. Crothers' titles of themselves are half-battles. Their tantalization of curiosity is superb: one never knows what to expect of them—except something delicately and deliciously original:—and as yet not one of them has ever betrayed the reader. "The Anglo-American School for Polite Unlearning;""The Hundred Worst Books," "The Colonel in the Theological Seminary," "The Romance of Ethics," "The Merry Devil of Education." What wealth of promise lurks in such conceits. Of course everything that can be said in fair attempt to characterize the subtle quaintness of Dr. Crothers' peculiar charm has been said already—and the half still remains untellable. We venture no new analysis save to note that a singular blending of a rare restraint of self-respecting common-sense and joyous *abandon* of self-respecting folly become the vehicle of a compelling gospel of optimism charged with righteousness. To change the figure, Dr. Crothers' wit is ever saturated with a high solution of ethics, but never an undissolved lump of it offends the taste—or impedes the relish—though now and then a rare precipitation of crystal clings to the memory in solid worth. Perhaps that is why we liked "In Defence of Politics" best. On the whole it seemed the wittiest—and its moral earnest was most insistent. In England, Dr. Crothers comments, politics "is a gentleman's game and success gives real distinction. In America we do not exhibit such sportsmanlike spirit. We take our political pleasures sadly. The average American citizen admits that politicians need watching, but it does not occur to him that it is as interesting to watch them as to watch a football game." Again he says, "A machine used in mixing cement is advertised as 'The Mixer that makes money.' The ordinary American would accept this as an adequate definition of a politician." "Thanks to modern invention, the accomplished truth-teller is now more than a match for the most accomplished liar. There is an ever widening field in which the honest man may show his utmost skill. But to win success in the field he must deal with truth, not as a man of science, but as a politician. It is not a thing to be analyzed, classified, and put on the shelf. He is on the look-out for truth that will be effective, a solid chunk that he can use as a missile. The more obvious it is, the better. His business is to give it initial velocity."

Of course a great charm of Dr. Crothers' style is its classic quality: his mastery of rare old English. In this diction a certain biblical flavor is always in evidence, not obtrusive but smoothly pervasive. None the less do we delight in the exquisite accuracy of his occasional slang. His essential modernity manifests itself nowhere more strikingly than in the fact that he never fumbles a colloquialism. Because, of course, he is a master of language, and lets none of its opportune resources slip him. Also he is a master of the imaginations of average men and women, which is the secret of his wit.

SOCIALISM AND SUCCESS:—Some uninvited messages; by W. J. Ghent, New York, John Lane Co. 252 pp. Price, $1.00 net. Postage 15 cents.

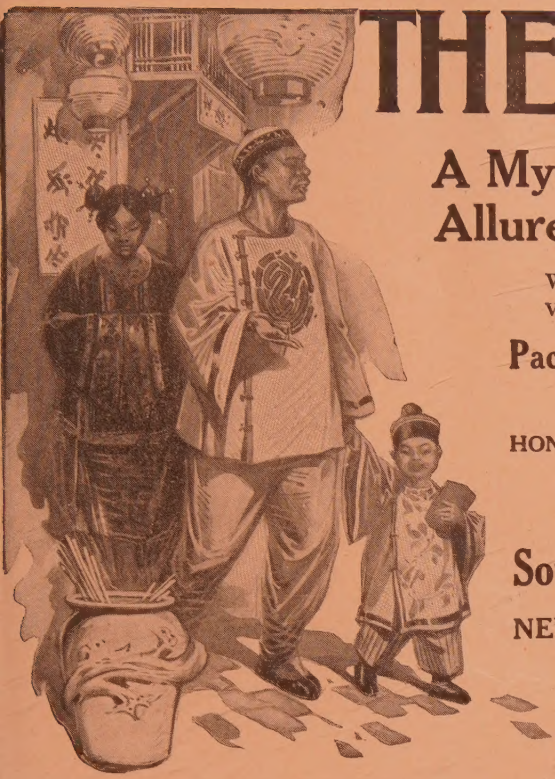
THIS is the work of a thoughtful and well-trained socialist who knows precisely what he wants to say, and says it effectively. The volume takes the form of pungently directed "messages" addressed to various classes of folk; to the Seekers of Success: to the Reformers: to the Retainers: to Some Socialists; to Mr. John Smith, Workingman; and to the Skeptics and Doubters. The manner of attack is always forceful, sometimes dramatically so: "You are hopeful men, you reformers. Though you want and demand some of the things that the Socialists want, you distrust and oppose Socialism. You expect, by eternally

patching the weak and threadbare places in the present order to make it last while time lasts." So chapter II opens. Chapter III begins: "You retainers and servitors of the men of wealth—you who from rostrum, pulpit, and sanctum, from bar and bench, defend the existing regimé and oppose the struggles of the working class for a better life; you whose business it is to find a practical, a judicial, an ethical and even a spiritual sanction for things as they exist. . . . . there is a word to say to you that needs to be spoken." "You do not like criticism, you hard-and-fast Socialists of a certain sort. That is, criticism directed against yourselves;" is his challenging way of beginning the chapter addressed "To Some Socialists" and "Mr. John Smith, Workingman" is accosted bluntly with the opening words: "They tell me, Mr. Smith —that you are not a Socialist. Why aren't you?" But while the tone of the writing is always brisk and incisive it is never cheap or sensational: the writer commands respect for his fair-mindedness, his freedom from embittered rhetoric or smart "clap-trap," and for his obvious mastery of his own thought and temper. One rather likes the way he says the things one does not agree with: and he goes a long way toward making the reader who does not agree with him at the outset wonder at the end whether he has good grounds for not agreeing with more of it after all.

For one never loses the sense that Mr. Ghent, for all his possible heresies, is a thoughtful man addressing thoughtful men. Indeed he represents the type of men which he himself refers to, as being responsible for developing among a class of people not his own, a keenness of class-feeling, and class-discontent upon which only the cause of Socialism can hope to grow. Discontent and bitterness of condition has existed amongst the world's poor and unfortunate from time immemorial: but the definite voice of discontent, the intense eagerness of the class-consciousness in revolt against conditions as they are, have not originated amongst the "class" itself, but has been brought to it by thoughtful dreamers of dreams, resolutely prophetic men of the class against which they are marshalled in revolt. Mr. Ghent believes frankly in the appeal to class feeling; Socialism is to him a thoroughgoing method of reclaiming for the poor rights which are wrongfully withheld from them by the well-to-do. But the method of revolution with him is not a thing of passion or frensied greed, but ordered evolution. In the last chapter he even has courage to discuss program,—a point at which most socialism is inherently weak. His analysis of the objections to Socialism is searching: but he ventures constructive definition as well. "Socialism is the collective ownership and democratic management of the social means of production for the common good. . . . . It does not mean the abolition of private property, nor does it mean absolute state ownership, or absolute parity of pay, or the mandatory allotment of tasks, or the creation of a tyrannous bureaucracy, or the death of freedom, or the crushing of incentive, or the disruption of the family. It means an extension, thorough-going and revolutionary, of social control over the econmic life of the race. It means democracy applied to the method of producing goods and of apportioning rewards. It means industrial democracy, not as an end, but as a basis of racial progress." This sounds rather inviting on the whole—if only we might be sure "that the goods could be delivered."

A HISTORY OF NEW TESTAMENT TIMES IN PALESTINE, 175 B.C.-70 A.D.:—By Spailer Mathews, A. M., D. D., Prof. of Historical and Comparative Theology in the University of Chicago. Revised edition. New York. The MacMillan Co. 234 pp. Price, $1.00.

PROF. MATHEWS tells well the story of a very significant chapter in the history of the Hebrew people. It is not a familiar story to most Bible students, and yet the modern student of the life of Jesus and the beginnings of Christianity is absolutely without his proper background of historical perspective, and more than that, of historic logic of evolution, who does not know this story. Dr. Mathews' point of view is modern, but not aggressively so: and he uses small space in discussing the postulates of the higher criticism. He simply takes the view-point of modern scholarship for granted. The book has its dry passages: and the needs of the patiently plodding student of the not over-trained class, are always in evidence. A "hand-book" must inevitably have the defects of its class: and this is veritably a "hand-book" in a well-ordered series. The style is not ever overgraphic, and the current of narrative runs on with an evenness of progress which loses often the sense of drama. It is certainly compact, clear-cut, and smoothly consecutive; and nothing is left out that is important; or are the important matters blurred by over treatment of things not important which is no slight virtue.



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The Unity of God and Man.

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